PROVERBES or Adagies, gathered oute of the Chiliades of Erasmus by Rycharde Tauerner. With newe addicions as well of Latin Prouerbes as Englyshe.

(¶)

An. M. D. LII.

Cum priuilegio adimprimendum solum.

N. Y.

263.

FOrasmuch as I thinke it wil be no lesse pleasūt thē profitable vn to you (good teders) to heare some of ỹ most net & hādsome prouerbes which the incōparable lerned man Erasmus Reterodam hathe in hys boke of Chiliades gathered toge= ther out of the moste approued au= thors: although it be a matter of great importaūce to hādle them in their kinde, & a prouice far surmoū tinge ỹ slendēr capacitie of my wit: yet for your sakes & for the loue I beare to ỹ furtheraūce & adourmēt of my natyue countrye. I wil not stycke after myne accustomed ma= ner, whiche is *Rudiori ac crassiori minerua*, to make here a brefe collectiō of sū of thē. If ye shal like my study & in dustry takē in this behalf, I wil be glad: If not, yet my honest harte is not to be blamed. Fare ye well.

4 H. 6 724

Emo bene imperat, nisi qui paruerit imperio.

No man can be a good ruler, onles he hath bene first ruled. Certes, nothig is truer, than this prouerbe, bothe because no prince, no ruler, no maister can wel do his office: onles he fyrst wer a subiect and vnder ỹ correctiõ eyther of hys parentes, tutours, gouernours, or techers. And also because that a man muste fyrst rule his own lustes, and be him selfe obedient to right reason, ere he can wel gouerne other.

Quique vult dicit, quæ non vult audiet. Terence

He that speaketh what he wil, shal heare what he wyl not. Let men beware how they rayle.

Sero ſapiunt phryges.

The Troyans are wyſe to late. When the ſege of Troye hadde endured for the ſpace of ten yeares, then at laſte the Troyans whyche nowe hadde ſuffred innumerable miſchiefes, began to take coũſayle whether it were beſte to ſende home agayne fayre Helene the occaſyon of all their miſerye. But whē theyr countrey was now with contynuall warres waſted and deſtroyed it was to late to be wyſe. Euen ſo it is of manye at this daye. They be wyſe, but to late.

Piſcator ictus ſapiet.

The fyſher ſtryken wyll be wyſe. A certayne fyſherman, when he had drawen vp his nette, and began nowe to take in his handes the fyſhes whiche he had caught, chaũ-

ced

ced to take vp also a Scorpyon, which forthwith strake hym. Well quod he, nowe that I am stryken I wyll beware. The Englyshe proverbe is in this fasshion pronounced. The brent chylde fyer dredeth.

Factum stultus cognoscit.

A thynge doone, the fole knoweth, But a wyse man forseeth and consydereth thynges afore they come to passe.

Malo accepto, stultus sapit.

The fole, when he hath taken hurte waxeth wyse. The wyse man seeth the daunger and mischefe of thynges afore hande. Certaynelye, had I wyst, is a foles worde. And therfore the englyshe man sayeth. Better is one fore thought than two after.

Fœlix quem faciunt aliena pericula cautum.

He is happy, whom other mens perylles maketh warre.

Bos lassus fortius figit pedem.

An olde beaten oxe fastenethe his fote the stronger. Hierome vsed this prouerbe writynge to S. Austyne to feare hym that he a yonge man shulde not prouoke, S. Hierom at that tyme olde. Forasmuch as though sage and auncyente persons be not sone sturred to reuenge them selues, sythe they be nowe as it were wery forage, yet yf there be no remedye but they muste nedes meddel, they wil giue much tougher and more ernest strokes.

The englysche prouerbe sayth thus An olde dogge byteth sore.

Walum

Malum bene conditum ne mouetis.

Moue not an euyll that is well layed. An incõmoditie wel couched is not to be sturred.

Sultus stulta loquitur.

A foole speaketh foolyshe thynges. And as oure Englyshe prouerbe sayth: A foles bolt is soone shotte, where as the wyse manne speaketh seldom and wittely.

Oculis magis habenda fides, quam auribus.

Credite is rather to be gyuen to the eyes then to the eares, that is, the thynges that be sene are more certayne, than that be herde.

Multæ regum aures, atque oculi.

Kynges haue many eares and ma=

nye eyes, as who shulde saye, nothynge can be spoken, nothynge doone so secretly agaynste kynges and rulers, but by one meanes or other at lengthe it wyll come to theyr knowledge. They haue eares that lysten an hũdreth myles frome thẽ, they haue eyes that espye out more thynges then menne wolde thynke. Wherfore it is wysedome for subiectes, not onelye to kepe theyr princes lawes & ordinaunces in the face of the worlde, but also preuely: namely syth Paule wolde * haue rulers obeyed euen for conscience sake.

Roma. 13.

Longæ regum manus.

Kynges haue longe handes. They can bryng in men, they can plucke in thynges, though they be a great waye of.

Malo

Malo nodo malus quærendus cuneus.

To a crabbed knotte muste be sought a crabbed wedge. A strong disease requyreth a stronge medycine. A shrewed wyfe a shrewede husbande to tame her. A boysteous horse, a boysteous snaffell.

Malum consilium consultori pessimum.

Euyll counsayle is worst to the counsaylour. Counsayle is a certayne holy thyng. And as it ought gladly to be taken, whan occasion requireth: so it ought aduysedlye, purely, and withoute fraude to be gyuen when one nedeth it. Otherwyse without doubt Goddes hand wyll appere to take punyshmente of hym that with falshod and gyle hath foyled a thynge bothe holye

and deuine. To this agreethe *Ecclesiasticus.* xxvij. who soeuer (sayethe he) gyueth a leude counsayle: it shall turne vpon hym selfe, and he shall not knowe from whens it cõmeth. Here I thynke it not amysse to take report of a certayne pleasaunt fable wrytten in Greke, not much dyssentynge from this purpose, which is this.

A pleasant fable of the Lion

The Lyon for weakenes of age beynge sycke and keppynge hym selfe in his denne, all the other beastes accordynge to theyr duetye and allegeaunce, come to loke howe theyr kynge dothe,

Only Raynarde ỹ for abstēteth herselfe. Wherfore ỹ wolfe now espiēg a good occasion, accuseth the Fore of treason vnto the Lions maiesty as one that dyspyseth the kynge and gouernour of all beastes, and

which

which of frowardnes and traytorous harte wyll not with other beastes vysyte hys maiestye, as theyr allegiaunce requyred.

Whyle the Wolfe was thus accusynge the Foxe, the Foxe preuelye cõmeth in and heareth the ende of the wolfes complaynte. Nowe whan the Lion loked vp & espyed Reynarde forthwith he gnasheth w̃ his teeth agaynst her. But she, after she had obteyned a space to pourge her selfe, thus begynneth to make her defence. I beseche you syr kyng, quod she, what one beaste of al that be heare assembled to visite your maiestye, is so carefull, & busye to do you good, and to helpe you, as I am, whiche haue runne aboute euer sythens ye syckened, to seke counsayle for youre malady, & nowe at last I haue serched oute a soue-

a souerayne medycyne of the phy-
ticiens. The Lion hearynge this,
streyght charged her to tell the me-
dicine. Truly, quod ỹ fox, yf ye wil
flee the wolfe and wrap youre selfe
in his skynne, ye shall fynde(saye
they) ease of your payne. The Ly-
on lyght of credittie, forth with rãne
vpon the wolfe and slewe hym,
who thus kylled, the craftye Fore
laughed that the sklaunderous &
euyll counsayle of the Wolfe lygh-
ted vppon his owne pate. Lette all
counsaylouts beare this example
well in mynde. Yf they be nothyng
moued with fables. Lette them at
lest be admonished with the hysto-
ry of Aman in the boke of Hester
whiche is in the Byble.

Suum cuiq; pulchrum.

Euery man thynkes his owne
thynge fayre. Mans mynde is so
infected

infected with the blynde loue of it selfe: that thou shalt fynde no man so sobre, so ware, so lokynge about hym: but in estempynge hys owne thynges doteth.

Patriæ fumus, igni alieno lucu-lencior.

The smoke of a mannes owne countrey, is much clearer than the fyer in a straunge countreye. The countrey wherin we be borne, pleaseth naturallye euerye man beste, and he longeth contynuallye to see it, yea be his owne countrey neuer so vnkynde vnto hym, lette hys owne countreymen banysche hym, exclude him, thrust hym out neuer so spytefully, yet he can not so harden his harte, but he muste nedes loue it, desyre to heare of it, be glade to be at one with it agayne. which thing the examples of moste renowmed

renowmed persons haue wel decla-
red.

Frons occipicio prior.

The forehead is afore the hinder parte of the heade. As who shoulde saye, the thynge a man seeth done afore his face and in his own pre-sence is for mooste parte better done thē that is done behynd his backe.

The masters eye.

A certayne man (as Aristotle telleth) was asked what thynge best fedeth a horse, he answereth the maysters eye. Hitherto pertay-neth also the storye that Gelile tel-leth. A certayne man well fedde had a very leane horse. Now whan he was asked what was the cause that his horse was so leane: He an-swered that this ought not to seme any maruayle at all, yf he were in better lykynge than hys horse, for asmuche, as he hym selfe fedde hym

selfe

selfe, but his seruaunte fedde his horse. These thynges tende all to this ende, that euery man shoulde as much as maye be, execute his busynes, his callynge, his office by hym selfe and not by vycares or deputies, as nowe we se doone, well nere of all degrees of men.
There be kynges, there be Cardinalles, ther be Bishops, Prelates, and sondry other officers and magistrates in Christendome, whiche do all by vycares and deputies, but them selues lyue in most ydelnes and in all kyndes of pleasure lyke popes. Wold god these wolde take example of our moost vigilãt prince and soueraygne lord kynge Henry the eyght, who not only setteth vigilant deputies and mynysters vnder hym, but also loketh hym selfe ryght buselye vppon his charge

charge cõmitted vnto hym of god.

Aequalis æquadem delectat.

Lyke delyteth the lyke. Lykenes of maners, egaltye of age, symplitude in all thynges wonderfullye knytteth persons togither gendreth frendshyp. We se yonge persons kepe companye wyth yonge persons, aged wyth the aged, we se lerned men resorte to lerned, vnthryftes do gather together wyth vnthryftes, and good fellowes with suche as be good fellowes, and so forthe.

Simile gaudet simili.

The lyke delytethe in the lyke: or as the Englyshe man sayeth.

Similitudo mater amoris.

Lyke wyll to lyke. Symplytude (as Aristotle sayeth) is mother of loue. Wherfore, where a full lykenes in all poyntes is betwene

twene persons, there no doubte is mooste vehement and ardent loue.

Semper similem ducit Deus ad similem.

God alwaye draweth the lyke to the lyke.

Semper graculus assidet graculo.

Alwaye the Jaye sytteth with the Jaye. These prouerbes be of one sence and meanynge.

Figulus figulo inuidet, faber fabro.

The potter enuieth the potter, the smyth the smythe. The Englyshe man pronoūceth this prouerbe in this sort: One beggar byddeth wo that another by the doze shuld go. Assuredly where men exercyse one science, there commonlye the lykenes of the science doth rather gender harte brennynge then it doth loue or beneuolence.

Cretenis Cretensem.

One falſe marchaunte deceyueth an other . The men of Crete were in olde tyme muche reproued for theyr falſhode and deceyte.

Cretiza cum Cretenſi.

Practiſe craft wᵗ the crafty. Of the vanite & diſſimulacīō of the Cretians the apoſtle Paul alſo ſpeketh This prouerbe biddeth vs otherwhiles todiſſēble wᵗ diſſēblers, namely where ſinglenes wyll take no place. The engliſh prouerbe ſayth: He had nede to haue a longe ſpone that ſhuld eate with the deuyl, meanynge, that he which muſt haue to do wish craftye perſons oughte hym ſelfe to knowe crafte.

Principium dimidium tocius.

The beginnynge is halfe the hole. There be manye greate delayers. Long they be ere they can be perſwaded to ſet vpon an honeſt act ſo many perils they caſt. To morowe

to

to morowe they saye we wyl begin, but this to morow is euer cõming but neuer presẽt, wherefore who so with good courage bẽtureth vpõ his matters hath alredy half done

Satius est initiis mederi, q̃ fini.

Better it is to remedy the begynnynges then the endes. Stoppe a disease (sayeth the poete Ouide) whyle it is in the commynge. Medicine is sought for to late, whan by longe continuaunce of tyme the disease catcheth ones strength.

Venienti occurrite Morbo.

Audaces fortuna iuuat.

Fortune helpeth men of good courage. He that feareth ỹ his matters shall not haue good successe: shall neuer bryng his matters to passe. A cowarde verely neuer obteyned ỹ loue of a fayre lady. Also an other englyshe prouerbe sayeth: Spare to speake, and spare to spede.

Fratrũ inter ſe iræ ſunt acerbiſſimæ.

The diſcorde of brethren betwene them ſelues is moſte bytter. This to be true we haue many examples out of hiſtories, of Caim and Abel, of Rhomulus and Remus, of Jacob and Eſau and of infinite other.

Taurum tollet, qui vitulum ſuſtulerit.

He that hath borne a calfe, ſhal alſo beare a bull, he that accuſtometh hym ſelfe to lytle thynges, by lytle and lytle ſhalbe able to go awaye with greater thynges. One named Milo was wont euery daye to beare a certayne waye on hys ſhoulders a calfe. At lengthe the calfe grew to a great oxe, his dayly exerciſe made hym ſtyll able to beare ỹ oxe, when the oxe was now of an excedynge greate quantytye, ye ſe what mayſtryes vſe worketh.

Milo.

Viuorum oportet meminesse.

We ought to remẽber the lyuynge, There be many that loue to talke of dead men, yea and wyth dead mẽ as much as in them lyeth. And yf they go aboute to extende their liberalite and to do any good dedes, they had leuer lasch out theyr wicked Mammõ on the dead, than on the quicke. So litle regard they haue to the liuely ymages of God, whõ god neuertheleſſe ſo tendereth, that what ſoeuer we beſtowe vpon them, he counteth beſtowed euen vp on himſelf. Alſo this prouerbe hath place againſt them that immoderately bewayle the dead. Where vnto agreeth oure Englyſh prouerbe, ſayinge: We oughte to lyue by the quycke and not by the deade.

Mature fias ſenex, ſi diu velis eſſe ſenex.

Become an olde manne betyme yf thou wylt be an olde man longe.

Be this we be monyshed . That whyle we be stronge and lusty, we cease from ouermuche labours, & also from suche riottes, daliaunce & surfettynge, as commonly youth delyzeth. For who so contynuethe in them, shall fall into age, that is to saye, into weakenes of nature or euer he beware . Wherfore yf he entende to lyue longe and to lyue manye wynters an olde manne, let hym forsake the fonde ragyes of youth be tymes. This prouerbe in englyshe is thus. Begynne betime for to be sage, yf thou wylt leade longe olde age.

Oportet remum ducere qui didicit.

He ought to holde the ooze ỹ hathe lerned it. That is to saye: Euerye man must practyse that science and

facultie, ꝑ hath bene afore taughte hym. Let not the shomaker medle further then his shoes. Lette the ploughman talke of his plough.

Ex vno omina specta.

By one consider all, that is to say, of the proue of one thynge, coniecture the reste. Of a pece of mennes procedynges, gesse the residue.

Ex aspectu nascitur amor.

Of syght is loue gendred. No mā loueth that thyng he knoweth not of companyenge and resortynge together springeth mutuall loue. And namely the eyes be lures and baytes of loue. Wherfore yf thou wylt not loue the thyng that is vnlawefull for the to loue, absteyne from beholdynge. He that beholdeth a woman (sayth Christ) with a luste vnto her, hathe alreadye played an aduouterers parte wyth her in his harte. If thyne eye thers-

fore be an impedimēt and let vnto ȳ, plucke it oute. Better it were for the to entre into heauen wythoute an eye, then wyth bothe eyes to be caste into hell fyer. Nowe we rede that certayne philosophers euen for this cause (and amonges them Democritus) plucked oute theyr owne eyes, because they were the occasioners, and prouokers of all euyll affyctions and lustes. But albeit Christe meante not, that we should so deforme our bodies and spoyle oure selues of a membre of ȳ same, which otherwayes is very profytable vnto vs, yet we christen menne be so inhybyted by this commaundemente of Christe that we ought not to fasten our eyes where it is not lawefull. For better it were to lacke the operacyon of the eyes and neuer to behold thynges delectable to the eye, thē by the same

Democritus.

same to be in daũger of dãnacyon. The Englyshe man hathe a pretye prouerbe soundynge muche to the same purpose, which is this. That the eye seeth not, ỹ herte rueth not.

Candidæ musarum ianuæ.

The doores of the muses be wythout enuye, that is to say, lerned persons ought frely, gentylly, & wout enuy admyt other vnto them ỹ desire to be taught or informed of thẽ.

Ad consilium ne accesseris anteq̃ voceris.

Come nat to counsayle afore thou be called.

Iucundissima nauigatio iuxta terram, ambulatio iuxta mare.

It is most pleasaunte rowynge nere the lande, and walkynge nere the sea. Man is much delyted with varietie.

Non

Non eſt eiuſdemet multa et oportuna
Quinti lian. *dicere.*

It is not for one man to ſpeake bothe many wordes and apte wordes. This prouerbe teacheth vs to eſchewe muche talke, for almuch as for moost parte, he muſte nedes fayle in hys ſpeache that loueth to haue many wordes. To this agreeth the wyſe man in hys prouerbes where he ſayeth, that vnto muche ſpeakynge is ſynne annexed.
Also oure Englyſh prouerbe is not to be forgotten, whyche ſayeth: where many wordes be, the trueth goeth by.

Quot homines, tot ſententiæ.

So many men, ſo manye wyttes. So many heades, ſo many iudgementes. Thapoſtle Paule not forgetfull herof aduertyſeth vs, that for the excludynge of conteneyon we ſuffre euery man to abounde in
Rem. 9.

hys

his owne sence, whose counsayle yf oure dyuynes in Chrystendome wolde folowe, there shulde not be at this day so great dissensyon in ỹ church in matters of smal weight. For there be many thynges which without daunger of the Chrysten relygyon maye be vnknowen well ynough.

Emere malo q̃ rogare.

I hadde leuer bye, then begge. Or as the Englysh man pronouncethe. He that goethe a borowynge goeth a sorowynge. Hereby sygnyfyed he that a thynge obteyned with muche sute and prayer, is in deede dearelye boughte. For assuredly to an honest harte it is death to begge, onles it be of his specyall frende, of whome he myght be as bolde, as vpon hym selfe, in so much that he hadde rather bye the thynge very deare for hys money, then

then to get it by petteyon at an o-
ther mans hande.

Vbi amici, ibi opes.

Where frendes be, there be goo-
des. Where vnto our Englisſh prou-
uerbe alludeth: A frend in court is
worth a peny in purſe.
By this is meant that frendes be
better than money, and that vnto
the ſuſtencacion of mannes lyfe,
frendes be more auaylable wyth
out money, than money wythoute
frendes. And for this cauſe amon-
ges the Scithyans (as Lucia de-
clareth) he was counted the richeſt
man, which had the ſureſt and beſt
frendes. But nowe yf a man wyll
haue reſpecte to ỹ maners of theſe
dayes: we had nede to turne ỹ prou-
uerbe and ſaye, where goodes be,
there be frendes.

The maner of ỹ Scithians.

Durum

Durum est contra stimulum calcitrare.

Actu.26.

It is harde kyckynge agaynst the gode, It is euyll stryuyng against the streme, that is to saye, It is greate folye to struggle agaynste such thynges as thou canst not ouercome, or to prouoke them, who yf they be sturred maye do the displeasures, or to wrastle with gods prouidence, and the incommoditie which thou canneste not auoyde, by thy impacient bearynge not onely not to eschew it, but also to double the same.

Pecuniæ obediunt omnia.

Unto money be all thynges obedyent. This prouerbe was neuer better betified than at this daye amonges Christen men, which neuertheles by theyr professiō, ought to despyse worldly goodes.

Eccl.10.

Veritas simplex oracio.

Trouthes

Trouthes tale is simple, he that meaneth good faythe, goeth not about to glose his communycacyon with paynted wordes. Playne and homely men cal a fygge, a fygge, & a spade a spade. Rhetorycke and colorynge of spech proueth manye tymes a mās matter to be naught.

Tunica pallio propior est.

My cote is nerer me than my robe or gowne. The englyshe prouerbe sayethe thus: Nere is my cote, but nerer is my shyrt. By this is signified that one frēde is nerer vnto a man than an other is.

Terēce *Omnes sibi melius esse malunt, q̄ alteri.*

Euery man loueth hym selfe better than he loueth an other. Whether this sayenge may stande with Christes doctrine, whiche byddeth vs loue oure neyghboure as oure selfe: let the doctours and profes sours

sours of diuinite dyscusse. For some there be that put degrees of charitie, and wyll that charitye shulde begyn fyrst at a mans owne selfe.

Multa cadunt inter calicem supremaq; labra.

Manye thynges fall betweue ỹ cuppe and the mouth. The occasyon of this prouerbe was this. There was a certayne person called Anceus, whiche was sonne to Neptune. This Anceus in sowing tyme of vynes, called sore vppon his seruauntes for to applye theyr workes, with which importune callynge on, one of his seruãtes being euen for werynes of the labour moued agaynst his mayster. Wel mayster, quod he, as hastelye as ye nowe call vppon vs, it shal not be your chaunce euer to taste wyne of this vine. After, when the vyne tre Anceus.

dyd

dyd spryng vp happely, and the grapes were nowe rype, the mayster triumphynge and moch reioysynge, calleth for the seruaunt and commaundeth hym to presse wyne into his cuppe. Now when he had the cuppe ful of wyne in his hande redy to set it to his mouth, he putteth his sayde seruaunte in mynde of his wordes, vpbraydynge hym of his false prophesyenge. The seruaunt than bryngeth forth this sentence to his mayster. Betwene the cuppe and the lyppes maye come many casualties. Whyle the seruaunte was thus speakyng, and euen as the mayster was lyftynge vp ỹ cuppe to his mouth, beholde the chaunce, sodeynly cõmeth runnynge in, an other seruaunte & telleth how a great wilde bore is destroyenge the vyneyarde: Whiche tydynges as sone as Anceus hea-

reth

reth, forthwith he settethe downe his cuppe and runneth vppon the wylde boze, of whom(whyle he was chalynge of hym)he was gre= uously wounded and so dyed.

Lette this example teache menne not to truste on the slyppernesse of foztune. Foz it cõmonlye cõmeth to passe, that when menne thynke them selues mooste sure, they be so= nest deceyued.

Bis pueri senes.

Olde folke are twyse chyldzen, oz double chyldzen. Artistotle in his Politykes wryteth, that after two and fyfty yeares, the sharpenes of wyt wareth blunt and dull, wher= foze comonly from that tyme men & women growe euerye daye moze chyldyshe and moze, so that whan they come ones to extreme age as to foure scooze oz there aboute, they dyffer in wytte and falcyons

The op= pynyon of Aris= totell.

very lytle frome chyldren. I saye commonly, for al be not so, but such as exercyse not theyr memory, and wyl not retayne theyr myndes occupyed in the practyse and contynuall exercyse of honest and comly busynesses.

Ne Hercules quidem contra duos.

Not Hercules agaynste two, that is to saye: Thoughe a man neuer so much excelleth other in strength yet it wyll be harde for hym to matche two and mo at ones. And one man may lawefully gyue place to a multytude.

Vnus vir nullus vir.

One man no man. One man lefte alone and forsaken of all the reste, can do lytle good.

Ne sutor vltra crepidam.

Let not the shomaker go beyonde his shoe. Plinye reherseth this hi-

storye

story. when the moost cunnynge and excellent painter Apelles had made anye goodly and excellente pece of worke he was wont to sette it out towardes the streetes syde, ꝙ menne myght loke vpon it & talke theyr fansies of it, and he him selfe wolde also lye lurkyng in a corner to heare mens iudgementes what faulte were founde in his worke, to thintent yf there were any thing amys, he myght amende it. Amonges other there came to the stall where his worke stode oute to be seene a shomaker, whiche bewynge well the pycture, anone espyed a faulte in the shoes that there lacked a latchet. Apelles agaynste ꝙ next daye amendeth the fault. The next day the shomaker commethe, agayne, and takynge a lytle pryde that he had founde a fault, in so cũnynge a mannes worke begynneth

Apelles the connynge paynter

to fynde an other fault in the legge Apelles not sufferynge his sawcynes, cryed out vnto hym. Let the shomaker not passe the shoe. Certes euery man ought to meddle no further then he can skyll of. Euery man (sayeth Aristotle) is a mete iudge of that him self is lerned in. For he sayeth: a blynde man ought not to dyspute of colours. And therfore Quintilian wryteth, that scyens shulde be happy yf only artificers myght iudge of them.

Nequicq̃ sapit qui sibi non sapit.

He is in vayne wyse ꝑ is not wyse for hym selfe. This proverbe howe true it is, I wyll not dyspute, but sure I am, that men of oure tyme kepe this sayenge so iompe, ꝑ he is not counted worthy to be called a manne whiche by anye meanes cãnot seke his owne auauntage. Howebeit I can not denye but a

man

man maye bery well after an honest sorte loke to his owne profytte and gaynes where he is in that place as he may helpe hym selfe.

For as oure common prouerbe sayeth. He is an euyll cooke, that can not lycke his owne fyngers.

Dicendo dicere, discunt.

By speakynge men lerne to speake, by wrytynge men learne to wryte, by syngynge to synge, briefly euery scyence is gotten by lernyng of the same.

Nunq̃ ex malo patre bonus filius.

Of an euyll father commethe neuer a good chylde. For as oure Englyshe prouerbe testifieth. The yonge cocke learne to crowe of the olde.

Mali corui malum ouum.

Of an euyll rauen an euyll egge. These two prouerbes be of one

meanynge. Of euyll is engendred euyll. The chylde for the mooste parte folowethe the fathers steppen. In euyll tre(sayeth Christ)cā bryng forth no good fruite. Oure fore parentes Adam and Eue were for theyr transgressyon depryued of ory gynall iustyce, of the true feare of God, of the true and pure loue of God, of the true and perfyte knowledge of God. &c. Wherfore all we that be sprong of them can not but be lykewyse spotted & naturally corrupted with the same vyces.

Matth.7

Qualis vir talis oracio.

As the man is, so is his talke. The talke of honest men is honestye, the talke of knaues is knauerye.

Facile cum valemus, recta consilia ægrotis damus.

Whan we be hole, we easely gyue good counsayle to the sycke. This sen-

sentence of Terence is not muche vnlyke the wyse answere of Thales the sage who beynge demaunded what is the moste harde thynge to do: answere, to knowe thy selfe. Agayne whan the same Thales was demaũded, what is the easest thynge of all: he aunswered, to gyue good counsayle to other.

The answer of Thales

Quæ supra nos, nihil ad nos.

The thynges that be aboue vs. belonge nothynge vnto vs. This was the sayeng of Socrates. But we maye also turne it the contraye way: The thynges that be vnderneth vs, perteyne nothynge vnto vs. For as we oughte not curyously to enserche what thynges be done in heauen: so is it no lytell foly narowly to seke what is done vnder the earth. And as it becommeth not Jacke strawe to reason of princes matters, so agayne it is

not semynge for persons of honest honour to be euer busye in euerye tryflynge matter.

Horace. *Optat ephippia bos piget optat aratre cabullus.*

The slow oxe wisheth for the sadle, and the geldyng to eare the groūd. No man is contented with hys lotte, the courtier wolde dwell in ỹ countrey, the dweller in the countreye wold be a courtier, the bachiler wysheth hym selfe maryed, a gayne whan he is maryed he wold be vnmaryed.

Nosce teipsum.

Knowe thy selfe. Plato ascrybeth this dyuyne sentence vnto Apollo. But whose sayenge so euer it was Certes it is bothe true & godly, & worthy of chrysten men to be continually borne in mynde.

Ne quid nimis.

Nothynge to muche. Or (as we commenlye

cõmenly say in Englysh: To much of nothynge is good. There is (saye th Horace) a measure in thinges, and certayne lustes ouer whiche, and on this syde whiche, the ryght can not stande. Measure, no douts is an hygh treasure. Some can not do but they ouer do, either in the redresse of the abuses in the churche they wyll runne to farre & quyte and cleane take away al honest ceremonies, tradycyons, and lawes, or els in the mayntenynge of that is honest, they wyll wythout choise stykkely defende, yea and kepe styll in theyr churches all custome, ceremonies, and traditions be they neuer so detestably abused and gone from the fyrst institucio. So harde it is to kepe the golden mediocritie which the sayde poete Horace full wyttely describeth.

Aurean quisque mediocritatē.

Sponde, noxa præsto est.

Be surelie for an other and harme is at hande. What losse: what vtter vndoynge, commeth by suretyshyp, who knoweth not. Albeit, I graunt, a man must beare with his frēde, and in case of necessitie also with the poore and nedye.

Non omnes qui habent Citharam, sunt Citharœbi.

All that haue harpes be no harpers. Outwarde sygnes many tymes deceyue men. All that haue the gospel hangynge at theyr gyrdels be no gospellers. Nor agayne al that dispraise the leude factions of the Pappistes be not forthwith Heretiques. We ought not to iuge accordynge to the outwarde appearaunce of thynges.

Simia, simia est, etiam si aurea gestet insignia.

An ape is an ape although he weare badges of golde. This prouerbe

uerbe aduertyseth vs that the or-
namentes of fortune do not chaũge
the nature of man. The occasyon
of this prouerbe (as telleth Lucyã) The maske of Apes.
came herof. A certayne kynge of
Egypte kepte vp a nũbre of Apes
and caused them to be taught the
fourme and waye of daunsynge.
For like as no beast approcheth ne
er to the fygure of men, then the
Ape: so is there none other beaste
ꝑ eyther better or more wyllyngly
counterfayteth mans actes: gestu-
res and fashions, than this beaste.
Beyng therfore anone taught the
feate of daunsynge: they began to
maske, clad in purple robes, with
bysours on theyr faces. Thus of
longe tyme this gorgyous syghte
delyted exceedyngly the kynge and
his lordes and ladyes, tyl at last a
mery felowe bryngyng preuyly in
his bosome a good sorte of nuttes
dyd

dyd cast them in the stooze amon-ges the maskers. Here forthwith the apes so soone as they sawe the nuttes, forgettynge theyr daun-synge beganne to shewe what they were, of the daunsers retorned in to apes, & tearynge a sunder theyr vysours and maskynge apparell skambled and went together by ỹ eares for the nuttes not withoute great laughynge of the lokers on. It is to be feared lest at this daye there be in Christendome many a-pes (that is to saye counterfayters which by a Greake worde we com-monlye call hypocrites) decked in purple badges and cognysaunces, that is to wytte, whiche beare out-ward sygnes and badges of great holynes as though they were lam-bes, but inwardely they be raue-nous wolues.

Artem quæuis alit regio.

Art

Arte of cunnynge euerye countrey nourysheth, ỹ is to saye, cunnynge mẽ, & such as haue anye facultie or science, whether so euer they goo: shall lacke no lyuynge. Cunnynge (they say) is no burthẽ. It neyther can be taken from the by theues, and into what part of the worlde so euer thou go, it foloweth the. Suetonius wryteth that it was shewed before vnto themperour Nero by his Astronomers ỹ the tyme shulde come whẽ he shulde be put oute of his Empyre, by reason whereof he gaue hym selfe muche the more egerly vnto the studye of Musyke, in so muche that he became verye excellente, and then he was wonte to haue oft in his mouth ỹ sayd prouerbe. And esteemed it the foweleste reproche that coulde be sayde vnto him to be called an euyll harper or player vpõ instrumẽtes. The same thing Nero

thyng also(as in an other place is mencioned)dyd happen vnto Dyonisius kynge of the Syracusans whiche after he was thrust out of his kyngdome,came to Corynthe, and there dyd set vp a schole and taughte chyldren letters and musicke. For this cause amonges the Greakes is arte or cunnynge called the porte or hauen of necessity vnto men mortall,that is to saye, ỹ onely refuge in pouertie. Wherfore so many as be wyse, thoughe they haue aboundaunce of worldly goodes for the tyme,yet lette them not despyse honeste artes, neyther yet be recheles in bryngynge vppe theyr chyldren,and puttynge them to lernynge or some faculty,where by yf fortune fayle they maye yet get them a lyuynge.

Sciens the port of nede.

Tamer. *Omnium rerum vicissitudo est.*

There is an alteracion of al thing;

This

This sentence of Terẽce signifieth that in mens thynges nothynge is perpetuall, no thyng stable, but al passe & repasse euen lyke to the ebbynge & flowynge of the Ocean sea wherunto ỹ englishe prouerbe alludeth that sayth: After a lowe ebbe commeth a floude, whiche hath the same sence that the laten hath.

Iucunda vicissitudo rerum.

Chaunge of thynges is pleasaunt.

Where shyft of thynges is not mãs mynde anone shall waxe wery & dul. For assuredly such is the nature of thynges, so great lothsomnes there is of mans appetite, that nothynge can be so swete, but shal be abhorred, if it be any longwhile vsed. Nothynge is so galaũt, so excellent, that can longe content the mynde. And therefore the poete Iuuenall wryteth very handsomly.

A seldome vse of pleasures maketh

keth the same the more pleasaunt.
Shift & variete hath so great force in euery thyng ỹ by reasō of ỹ newnes, other whyles thynges ỹ be not all of ỹ best do please mē very wel.

Nosce tempus.

Knowe tyme. Opportunytie is of such force that of honest it maketh vnhoneſt, of dammage auaũtage, of pleasure greuaunce, of a good turne a shrewed turne, & contrarye wyse of vnhoneſt honeſt, of auauntage dammage, and breflye to conclude it cleane chaungeth ỹ nature of thynges. This opportunyte or occasion(for so also ye maye call it in auenturynge and fynyshynge a busynes: doubtles beareth ỹ chiefe stroke, so that not withoute good skyll the paynyms of olde tyme counted it a diuyne thynge.
And in this wyse they painted her. They made her a goddesse standynge

dynge with fethered feete vppon a whele and turnynge her selfe a-boute the circle therof most swifte-ly, beynge on the forмer parte of her hed more hearye and on the hin-der parte balde, so that by the fore parte she maye easely be caughte, but by the hynder parte not so.

Male parta male dilabnutur.

Euyl gotten good go euyll awaye. It is commonly sene by the hyghe prouydẽce of God that goodes vn-laufully gotten vanishe awaye, no man knoweth howe.

Occultæ musices nullus respectus.

Of mulyke hyd is no regarde. Haue a man neuer so excellent lern-ynge or knowledge in any feate, yet yf he be not knowen, he is had in no pryce. Alyke thyng is red in *Eccleſiaſtco.* Of wysedome hydde. & of treasure cast in a corner, com-

Cap. 20

meth no profite.

Vna hirundo non facit ver.

It is not one swalowe that bryngeth in somer. It is not one good qualitie that maketh a man good. Swalowes be a token of the begynnynge of somer, yet one swalowe is no sure token. Also ye may vse this prouerbe when ye wyll signifye that one daye or lytel tyme is not ynoughe for the acheuynge of a greate matter. Which is al one with this in Englyshe: Rome was not buylt in one daye.

Altera manu fert lapidem, panem ostentat altera.

Plato.

He beareth a stone in the one hand and breade in the other. Suche persons be in England not a fewe.

Bis dat, qui cito dat.

He gyueth twyse, ỹ gyueth quycke lye. He that dothe a mame a good turne spedely and without delaye, doth

dothe hym a double benefite.

Honos alit artes.

Honoure mayntayneth cunnynge. Be a man neuer so excellente in anye scyence or feate, yf he be nothynge promoted or set by, anone he is discouraged, yea and all they that be studentes of the same, be in lykewyse discouraged. On the contrary parte, let cunnynge persons be had in honeste reputacyon and be worthyly preferred, anone ye shall se bothe them and other by theyr example stryue who maye excelle other.

Verecundia inutilis viro egenti

Shamefastnes is vnprofytable to a nedye person. This prouerbe admonisheth vs, to cast awaye bashfulnes where nede constrayneth. For shamefastnes is verye vnprofytable vnto many thynges, but in especyall when the matter requy-

reth to attempt al wayes possible. Spare to speake & spare to spede.

Munerum animus optimus.

The mynde of gyftes is best, that is to saye. In ỹ giftes or presentes of frendes the pryce or value of the thyng that is sente is not to be consydered, but the mynde rather of the sender, as ỹ renoumed kynge Xerxes receyued thankefully of an vplandyshe man an handful of water. And Christ also preferred the wydowes two fardynges afore all the ryche mens offerynges.

kynge Xerxes.

Luc.21.

Multis ictibus deiicitur quercus

with many strokes is an oke ouerthrowē. Nothynge is so strōg but by lyttell and lyttell maye be brought downe. Wherefore yonge men ought not to be discouraged by the greatnesse of an interpryse, so it be honest, for by contynuaūce, seme it neuer so hard, it may be re-

claymed.

claymed and ouercome.

Diues aut iniquus est, aut iniqui hæres.

A ryche man is eyther wicked, or a wycked mans executour or heyre. This prouerbe S. Hieroime him selfe vseth. How true it is not only experience teacheth, but our leader and capitayne Chryste also in his doctryne declareth vnto vs which bycause he wolde fraye vs frō the wycked Mammon, sayeth: a camel shall soner passe thyrough a nedles eye, than a rych man enter into heuen. Meaning that it is exceedynge harde for such as slowe in worldly goodes to haue a mynde vntangled with the same, & to beare them selues vpryght towardes god and man. Yet I wyll not gaynsaye but a mā may be rych and not put hys confidēce in his ryches, as Dauid, Iob, Abrahā and many other Pa- Mat. 19

triarches were.

Satius est recurrere, q̃ currere male.

Better it is to runne backe agayne, than to ruime forth amysse. Many be eyther so shamefaste, or els so stysse in theyr owne opinion that they had leuer runne forth stil in errour and out of the waye, than to apply them selues to better and more holsome counsayles.

Marx vltronea putet.

Profered ware stynketh. Seruyce ỹ is wyllyngly offered is for moost parte to be suspected.

Annosa vulpes haud capitur laqueo.

An olde fore is not taken in a snare. Longe experyence and practyse of wylye and subtyll fellowes maketh that thoughe in dede they be great iuggelers, dissemblers, & pryuye workers of falshod yet they

can

can not easely be taken in a trap.

Summum ius, summa iniuria. Terens

Extreme lawe is extreme wrongе. This is to saye, then moost of all men swarue from tyght and equitie: whan they most superstitiously stycke to the letters of lawes not regardyng thintent of the makers. Summū ius
For this is called. *Summum ius.* that is to saye, the extremitie of rigoure of the lawe, whan al ỹ strife and contencyon is vpon the wordes of the lawe without anye respecte to the meanynge and purpose of the lawe makers. This fondenes of some superstycyouse lawyers dothe marke Tully copiously and pleasantly illude in his oration for Murena. Cicero

Vir fugiens & denuo pugnabit.

A man that fleeth wyll also fyghte againe. By this we be taught that we shulde not be forthwith discou-

raged for a lyttel myſfortune. Neyther yet call them cleane vp ỹ haue runnẽ alyde. For as the Englyſhe prouerbe ſayeth. He runneth farre, that neuer commeth agayne.

Bonæ leges ex malis moribus proereantur.

Good lawes be gendred of euyll maners. Lawes (as teſtyfyeth tha poſtle Paule) be not made for the ryghtuous perſons, but for horemongers, aduouterers, theues, traytours, manſleers, and ſuche other. If all were good we ſhulde nede no lawes.

1. Tim. i.

Menander

Corrũpũt mores bonos colloquia praua.

Naughtye communycacyon ſpyll good maners. This prouerbe declareth, that commonly we proue ſuche as they be with whom we be conuerſaunt.

Magiſtratus virum indicat.

Autho-

Authorytie declareth a man. The meanynge of this prouerbe is this yin a priuate lyfe, where no rule is borne, a mans disposition and maners be not espyed. But lette him ones be put in office & authoritie, so that in maner he maye do what hym lusteth: anone he sheweth hym selfe what he is. Epaminondas properly turneth the prouerbe the contrarye waye. For whē the Thebanes euen of spit had put hym to a very byle office in the citye, he despised it not, but w̄ suche dyligēce executed the rowme, that where before, it was coūted an office skace honest, nowe it was had in hygh reputacyon. And to suche as meruayled why he wolde take so byle & dyswor shypfull an office vpon hym, he aunswered in thys wyse. Not onlye a rowme or office declareth the man, but a man declareth

Epaminondas

teth the office.

Conscientia mille testes.

The conscyence is a thousande wytnesses. Nothynge so muche accuseth a mā as his owne cōscience

Festina lente.

Make slowe hast, or haste the slowly. This is as muche to saye as temper thy hast with slouth. To this agreethe oure Englysche prouerbe which is: An hasty mā neuer getteth good. Also, soft fyer maketh swete malte. Yf ye lyste to knowe more of this prouerbe most worthy contynually to be borne in mynde, reade the Chilyades of Erasmus, who handleth this matter at large.

Difficilia, quæ pulchra.

Harde or difficille be thole thynges ꝑ be goodly or honest, This sentence of the wyse manne Solon declarethe vnto vs that the waye

of

of honestie, of vertue, of renowme, is vneasye, paynfull, ieoperdouse, harde, which thynge also teacheth vs our Guyde and sautour Christ sayeng ỹ narowe is the way which leadeth to lyfe. Wherfore lette not the difficultie or hardenes of the thynge with drawe vs from honest enterpryses. Mat.7.

Neminifidas, nisi cum quo prius modium salis absumpseris.

Trust no mã onles thou hast fyrst eaten a bushel of salte with hym. Without fayle it is harde at this daye to mete with one whome thou mayst trust in all thinges.

Multas amicitias silentium dirimit.

Silence breedeth many frendshyps

This adage monysheth vs that with ofte accompanyenge, and frequent speakinges vnto, frenships be both gotten and mayntayned, & agayne with absence and leauynge

of, they be cõmonly broken. Where vnto also agreeth oure Englyshe proverbe whiche sayethe: Oute of syght, oute of mynde.

Quod in animo sobrii est, id est in lingua ebrii.

The thynge that lyeth in a sobre mans harte, is in the tonge of the dronkarde. Dronken folke cannot kepe no counsayle. Wherfore it is wysedome bothe to kepe thy selfe frõ that vyce, leste thou vttereste in thy dronkenes the thynge, that afterwarde shall repent the, and also not to kepe companye with suche nor to dysclose thy harte to them ye be subiecte to this foule vyce, leste they happen to tourne the to dysplesure.

Occasione duntaxat opus imprebitati.

Leudnes lacketh but occasyon. Wycked & vngodly persons maye well

well for a tyme dissemble, but whē anye occasion is geuen thee: forthe with they appere in theyr lykenes, & shewe them selues what they be

Ama tanq̄ osurus, odoris tanq̄ amaturus.

Loue as in tyme to come thou shuldest hate, & hate as thou shuldest in tyme to come loue. There is no man, be he neuer so muche thyne enemie, but here after maye chaunce to be thy frēde. It is therfore the propertie of a prudent and wyse man, so to temper his affection as well in loue as in hatred, as he sustayne no incōmodytie by the same. Now through christianite requireth of vs a perfect loue of our neyghboure, and forbyddeth al suspicion: yet we are not by the same commaunded to cōmunicate oure secrete counsayles & thaffections of our harte, to all men alyke. And

ag ayne

agayne thoughe we ought to hate no person no not our mooste bytter enemies, yet the frailtie of mannes nature is so great, and thoccasyõs be so manye on both partyes to be gyuen, that a man oughte in thys case to distruste hym selfe. And as he ought in thynges not procedynge accordynge to his desyre loke and hope for better, so it is wysedome in prosperitie when all is as thou woldest haue it, to feare & suspecte the worst.

Ignis, mare, mulier, tria mala.

Fyre, Sea, woman, thre euyls, what thynge is more daũgerous then fyer? What more perilous thẽ the sea? and what more combersous then a shrewed wyfe?

Seneca. *Exercitatio potest omnia.*

Exercyse can bryng to passe al thynges. Nothynge (sayeth Seneca) is so harde but mãs mynde can ouer

ouercome it, and contynual practi-
synge bryngeth it into an acquayn-
taunce. There be no affections so
wylde, so vnruly, but dyscipline &
awe may taine them. What thynge
so euer the mynde commaundethe
she obteyneth. Some haue accus-
tomed thē selues neuer to laugh.
Some haue forbydden them sel-
ues wyne, some bodely luste. &c.
From this disagreeth not the cō-
mone prouerbe which we haue in
englyshe: Use maketh maystryes.

Fallacia alia aliam trudit.

One discept dryueth oute another
As we se one nayle dryuen out with
an other nayle, so dothe many ty-
mes one crafte and gyle expell an
other.

Sera in fundo parsimonia. Seneca.

It is to late sparynge at the bo-
come. This sentence of Seneca is
worthy to be wrytte vpon ỹ doores
of

of all stoze houses, of all coũtynge houses, vpon all kalkettes, al vessels of wyne oz such lyke thynges. It monyshethe vs to spare betymes and not to followe the common sozte of pzodigall yongkers, whiche whan theyz landes and goodes be ones fallen into theyz handes, thynke there is no botome of theyz fathers bagges & cofers, noz no boundes of theyz landes.

Amicus magis necessarius q̃ ignis et aqua.

A frende is moze necessary than either fyer oz water. Assuredly how necessarye trustye, & faythful frendes be: is thã at last knowen, whã a man hath nede of them. There is no person, be he neuer so ryche, neuer so myghtye, neuer so muche in his pzinces fauoure, yea though he be hym selfe a pzynce, a kynge, a Cesar, but nedeth the ayde of frẽ

des

des. For as without fyer and wa-
ter mans lyfe can not conſyſte, ſo
neyther can it ſtande withoute the
vſe, familiaritie, and ſeruyce of fa-
mylyars, whome the Latines euen
for this ſelfe cauſe do call *neceſ-*
ſarios, and amitie or frendeſhyppe
they call *neceſſitudinem*. Wher-
fore the prouerbe meaneth that
two of the greateſte commodytyes
that can be are gathered of frend-
ſhyp, that is to wyt, pleaſure and
profyte. For there is nothyng ney
ther more delectable or therefull
then is fyer, neyther more profy-
table then is water. Yea alſo our
Englyſh prouerbe doth not muche
ſwarue frō the ſame which ſayeth
A frende in court is worth a penye
in purſe.

Quā quiſq; norit artē, in hac ſe exerceat

Let euery man exercyſe hym ſelfe

in the facultie that he knoweth. Let the cobler medle with clowtynge his neyghbours shoes, and not be a Captayne in felde, or medell with matters concernynge a common wealth. Let them iudge of controuersyes in the Chrystien relygyon, ỹ be lerned in the same, and not euery Jacke plowman.

Iniquum petendum, vt æquum feras.

Aske that is vnreasonable, ỹ thou mayste beare awaye that is reasonable. If thou wylte begge an ooke of thy frende, aske twenty or an hundrethe ookes. This crafte our marchaunt mẽ and other that sel what so euer ware it be, knowe well ynough. For yf thou cheapest anye thynge of them, forthewith they wyll not be ashamed to aske double or treble the pryce of it. If they do it (sayeth Erasmus) by-

cause

cause ỹ cheaper shulde be the more wyllynge to gyue the reasonable & due pryce, it maye perchaunce be suffred, but yf they do ỹ thyng of a mynde to circumuent and deceyue the ignorannt and simple persones & to make thē beleue ỹ thyng is of much more value thē in dede it is, surely ỹ crafte is deuelish, intollerable, & far vnmete for chrystē persōs

Quot seruos habemus, tottidem habemus hostes.

Loke how many bondmen we haue & so many enemyes we haue. Euery man naturally desyreth to be at lybertie, & therefore he can not but hate in his harte, those ỹ kepe hym in bondage. And this is the cause why also tyrannes that wyll of theyr subiectes make bondmen be so abhorred, so detested, & cursed of them, that at the laste they conspyre all togyther to expulse

them, as infinite examples in Chro nicles do testifye.

Optimum est alienа insania frui.

It is best to vse an others mannes madnes. We vse, inioye, or take the commoditie of other mennes madnes, when the thynge that other men do falsely or folyshelye we applye to oure profytte, plea-sure and commoditie.

Ingens telum necessitas.

Necessitie is a sore weapon. This prouerbe is dyuers wayes to be verifyed.

Iucundi, acti labores.

Labours ones done, be swete. Al-suredlye this is naturallye ingra-uen in the mynde of euerye mortal person, that after paynful labours and perils the remembraunce of them is to him ryght pleasaunt.

Homo bulla.

Man is but a bubble, or bladder

of

of the water. As who shuld say no thynge is more frayle, more fugytyue, more slight than ỹ lyke of man If ye requyre the englisch prouerbe it is this. To day a man to morow none.

Furum fur cognoscit, et lupum lupus.

The theefe knoweth the theefe, and the wolfe the wolfe, One false harlot soneest knoweth an other.

Anteq̃ incipias consulto, vbi consulueris, mature facto opus est.

Afore thou begyn, it is necessarye for the to take counsayle, and when thou hast taken counsaile, to do the thynge spedely.

Quod factum est, infactum fieri non potest.

The thynge that is done can not be vndone. For onely this one thynge (sayeth a certayne Poet) is denied vnto god him selfe to make

that thynges shulde be vndone, which ones were done. Howe great folye than is it for a mortall creature to call agayne (as they saye) yesterdaye.

Iustitia in se virtutem complectitur omnem.

Justice compriseth in it al vertue. He that is a perfecte ryghteous or iust man, without question lacketh no vertue.

Mendacem memorem esse oportet.

A lyer ought not to be forgetfull. It is very harde for hym ꝙ lyeth alwayes to agree in one tale, onles he hath a ryght good memorye, for asmuche as the remembraunce of thynges feyned, is farre more hard than the memory of true thynges. By reason whereof for the moost parte the deuisours and forgers of lyes are by this meanes taken

whyle forgettyng what they spake afore, they speake thynges contrary and repugnaunte to theyr former tale.

Non omnia possumus omnes.

All men cannot do all thynges. This is the sayenge of the poete Virgill.

Multæ manus onus leuius reddunt.

Many handes make a lyghte burthen.

Sine Cerere & Bacchofriget
Venus.

Without meate and drynke the lust of the body is colde. The beste way to tame carnal lust, is to kepe abstynence of meates and drynkes. Ceres amonges the Panyms was taken for the Goddesse of corne: Bacchus for the God of wyne, and Venus for the Goddesse Ceres

of loue. Our Englyſh prouerbe cõ-firmeth the ſame, whiche ſayeth. A lycourouſe mouthe, a lycourouſe tayle.

Egroto dum anima eſt, ſpes eſt.

The ſycke perſon whyle he hath lyfe, hath hope. So ſwete a thinge is lyfe, that he that is brought neuer ſo lowe, yet hopeth to lyue.

Plautus *Hoſtimentum eſt opera pro pecunia.*

Seruyce is a recompence for money. He that for my ſeruyce or trauell gyueth me money, is acquyted, I owe hym nothynge. His money is no better, then my ſeruyce. And as I ſay in our englyſhe prouerbe: Set the hares head againſt the goſe gyblet.

Nec omnia, nec paſsim, nec ab omnibus.

Nether all thynges, nor in all places, nor of all men. This prouerbe teacheth

teacheth vs, that in takynge of rewardes, we shewe oure selues not only shamefast, but also ware and circumspecte. For there be some thynges, which is not semynge for a mā to take. There is also a place and tyme, that it were much better for one to refuse the gyfte that is offered than to take it. And agayn there be some, of whom it is no honestye, to receyue any gyfte.

Tempus omnia reuelat.

Tyme dysclooseth all thynges. Nothinge is couered, but shalbe reueled, nothynge is hyd, that shal not be knowen, sayeth Christe.

Quo semel est imbuta recens seruabit odorem. Testa diu. Horace.

A vessell wyl kepe longe the sauour wherewith it is fyrste seasoned. For this cause Quintilian counsayleth vs forth with euē from our youth to lerne ỹ best thynges.

syth nothynge styketh more fastly than that, that is receyued and taken of pure youth not yet infected with peruerse and croked maners or opinions. For verelye full true is our Englyshe prouerbe. That is bred by the bone wyll neuer awaye.

Nemo mortalium omnibus horis sapit.

No man in the worlde is wyse at all houres. It is only belongynge to god & property due vnto hym, neuer to commyt follye. There is (I saye) no man, but otherwhyles doteth, but is deceyued, but playeth the foole, thoughe he seme neuer so wyse. Whan I saye man, I except not the woman.

Sui cuiq; mores fingunt fortunam.

Amangs owne maners do shape hym his fortune. When commonlye when any aduersitie chaunce, ac-

cuse

cuse fortune, or when they se other men to prospere well in theyr matters, they saye it is theyr fortune. So they ley al together vpon fortune, thynkynge there is suche a thynge called fortune that rulethe all. But surely they are hyghly deceyued. It is theyr owne maners, theyr owne qualities, touches, condicions, & procedynges that shape them this fortune, that is to saye, that cause them, eyther to be sette forwarde or backewarde, eyther to prospere or not to prospere.

Dies adimit ægritudinem.

Tyme taketh awaye greuaunce. There is no displeasure so greate, no hatred so impotent, no sorow so immoderat, but tyme alwageth it.

Ne puero gladium.

Commytte not a swerde to a chylde. Who so euer putteth a

chylde

chylde, or a folyshe and ignorannte person (which in dede dyffereth no thynge from a chylde) in authoritie and office counmytteth a swerde to a chylde. All be it I studye in these prouerbes to be shorte, yet it becõmeth not me an englyshe man and the kynges seruaunt to passe ouer with silence the thynge, that Erasmus beyng a straunger vnto vs vouchesaued here to recorde of the moost prudent and excellent prince kynge Henry the. vii. father to our moost dread soueraygne lord that nowe is. This excellent kyng (sayeth Erasmus) beynge a prynce of a very sharpe iudgement, and also one that had a wonderfull grace in gyuynge of wyttye and quycke aunswere, whan on a tyme he had herde a certayne doctoure of diuinitie preache which was one of the secte of those ỹ were called mendy cant

The saying of the moost excellent prince kyng Henrye the seuenth.

cant fryers, & the fryer had spente his hole sermon in cagynge oute with open mouth lyke a madde man agaynste the lyfe of pryncys (for there be some that by this way seke to get them a name) and was asked how he lyked the fryers prechynge: Truely, quod ỹ kynge, me thought that a naked swoorde was cõmitted to the handes of a madde man.

Vulpes non iterum capitur laqueo.

The foxe is not eftesons taken in a snare. He that wyse is, wyll not the seconde tyme stomble at the same stone,

Mendici pera non impletur.

A beggers scrippe is neuer fylled. They that haue a beggers herte, the more thou gyueste them, the more wyll they craue.

Simiarum pulcherrima de-

formis

formis est.

The kaytefte of Apes is folwle, That, ỹ of the owne kynde is vnhoneft, can not be made honefte. To be a bawde, to be a harlot, is vnhoneſte of the ſelfe nature, wherefore in what ſo euer perſonne it be or after what ſorte, it can not be made honeſt. Semblably it is to be iudged of all other thynges.

Exiguum malum ingens bonum.

A lytle euyll, a great good. Of a litell incõmoditie and laboure other whyles is gathered mooſte greate and hyghe commodytie. To this agreethe the excellente ſentence of Muſonius ỹ Aulus Gellius remẽbreth in his .vi. boke whiche is this: If thou do any honeſt thyng with laboure, the laboure goeth away, the honeſtie remayneth. But yf thou do any dyſhoneſt thyng w̃ pleaſure, the pleſure goeth awaye the

Aulus. gellius 6.

the dishonestie remayneth.

Mores amici noueris, non oderis.

Knowe the fascyons of thy frende, but hate them not. In the maners of frendes some vyces ought to be dissimuled and wynked at.

Ignauis semper feriæ sunt.

With sluggers or vnhardye persons, it is alwayes holy daye.

They that se labour, wyshe for holydayes wherin they may loyter & gyue them selues to good chers and pleasures. For amonges the olde Paynymes (as full eloquentlye declared Erasmus) certayne holy dayes where therfore gyuē to the vplandysh folke and craftesmē that in the same they myght with honest dyspoyte and playe refreshe them of theyr werynes & trauayle. And to thintent the pastyme shulde be the more moderate, they mengled therewith relygyon, that is to wyte

The institucion of holye dayes.

wyte, lerupce of goddes. But al this daye (sayeth Eralmus) the cõmone sorte of christians do sowlye abuse holydayes) which in tymes paste were instituted and ordeyned for a goodly vse) spendynge them vpon banketynges, vpõ reuellynges, stues, dyes, cardes, frayes, bickeryuges and vpon all naughtynes, neyther is there at anye tyme more leudnes and myschiefe done thẽ on holy dayes, when mẽ ought moost of all to absteyne from leudnes. Neyther do we euer folowe more ỹ Panyms, then when chiefly we shulde playe the christyans. And where as it is euydente and playne, that the thyng which was inuented for the mayntenaunce of relygyon or deuocyon, is nowe growen to the vtter destructyon & subuersyon of religyon: yet (sayeth this excellente clerke) I can not know

Abuse of holy dayes.

knowe for what consideracion and purpose the bysshoppes of Rome do dayly multiply the holy dayes, and do contynually increase them into an infinite nombre, where as it had ben muche more conuenient in this behalfe to folowe wyse phisiciens, whiche accordynge to the qualitie of the deseases, do chaũge theyr medicines and remedies hauynge this onely as a marke afore theyr eyes, that they prescribe such thynges vnto theyr pacientes, as be profitable to the restorynge and preseruacion of helthe. Wherfore, sythe nowe it is apparant that the thynge ones wel institute, hauyng regarde to those tymes, is nowe by the chaunge of mennes maners become a decaye of deuocion. I praye you, what matter were it to chaũge the constitucion, moued of the same consideracion that the

elders did fyrst constitute it. That I say of holydayes, the same is to be iudged of many other thynges, not (sayth he) that I condemne the christen mens holydayes, but that I wold not haue thē thus increase into suche innumerable a nombre, and that I wold wyshe rather that those fewe holydayes whiche the authoritie of the auncient fathers haue ordeyned, myght be cōuerted to that vse, wherunto they were fyrst inuented. For with true christē folke euery day (to say ỹ trouth) is the Sabboth daye and is feastfull. But agayne, to euyl disposed persons and vnthryftes, the verye feastfull and holy dayes, be lesse feastful, then be ỹ worksyng daies. Hytherto haue I translated ỹ wordes of ỹ renowmed clerke Erasmus. But now in Englande thanked be god through the hygh bene

fyte

lyte of oure incomparable prynce Henry the.viii. dyuerse superfluouse holydayes be all readye abrogate. Neyther do we tarye the bysshop of Romes redresse in matters of religion, which as it semeth forceth no more of Christes church (ouer which neuertheles he pretendeth to haue ỹ charge) thẽ the hyre lynge passeth vppon the flocke of shepe, as christ him selfe declareth

Vino vendibili suspensa hedera nihil opus.

Wyne that is saleable & good nedeth no bushe or garlande of yuye to be hanged before. Lyke as men wyll loke oute good wyne, though there be no sygne at all to directe and appoynte them where it is to be solde: so all good thynges nede no commendacyon of any outwarde badge or tokẽ. Good marchaundyse and also pure and

substãcial thynges of what kynde soeuer they be, do prayse themselues. The englisch prouerbe is this Good wyne neadeth no signe.

Timidi nunq̃ statuerũt trophæum.

Cowardes yet neuer wanne a fylde, or neuer had the victorie. In olde tyme they that had gotten the victorie in battel were wonte to erecte and set vp some greate stone pyller or other thynge for a signe of victorie, whiche marke they called, *Trophæum*. Nowe suche as be cowardes and whiche caste manye perylles and doubtes, shall neuer come to this glorye, forasmuch as suche exceedynge renowne and glorie, can not happen without great perilles and daungers. And as it is to be thoughte of the euentes and chaunces in warres, so it is of all other valyaunte and hardye enter-

enterpryses. We haue a prouerbe in Englyshe whiche is of lyke sẽce with this laten prouerbe, albeit it be not so clenlye whiche is this. A falle harte neuer iaped fayre lady

Ne quæremollia, ne tibi contingant duria.

Seke not softe thynges leste hard thynges happen vnto the. It is commonly sene, that they whiche vnmeasurably seke pleasures, do fall, ere they be ware, into bytter and harde greuaunces.

Pluris est oculatus testis vnius q̃ auriti decem.

One eye wytnesse, is of more value, then tenne are wytnesses, that is to saye. Farre more credite is to be gyuẽ to such as reaport the thynge they saw w̃ theyr eyes, thã to such as speake but by heare say.

Multitudo imperatorum Ca-

 riam

riam perdidit.

The multitude of rulers destroy-
ed the coũtrey of Caria. This coũ-
trey was sumtyme a very flory-
shynge realme and by the discorde
dissention of the citizens amonges
them selues, while euery mã strou-
to be a lorde, it was brought at last
to a thynge of naught. Where-
this prouerbe aduertiseth vs that
nothynge is more noysome nor
more pestiferous to a cõmõ weale,
then the ouer muche lybertye of a
multitude, where no man chiefly
is obeyed, but euery man doth as
hym lusteth. This vnlefull lyberty
or lycence of the multytude is cal-
led an Anarchie. A mischiefe surely
Anarchi in maner worse thẽ any Tyranny.

Cœno puram aquam turbans nunq̃
inueries potum.

If thou trouble the pure water
with the myer thou shalte neuer
finde

fynde drynke. This prouerbe is wonte to be sayde, when the thynges which of them selues be verye good, a man marrethe w̄ the medley of thynges that be noughte. As yf a manne wolde depraue the most excellēt facultie of Deuinitie with hereticall opynyons, or with fylthynes of wordes, or fynallye with any prophane and straunge doctrynes.

Sustine & abstine.

Susteyne and absteyne. This sentence is worthye to be wrytten vpon all dores, postes, walles, yea and in euery corner where so euer a man casteth his eye. The author of it is Epictetus a noble Philosopher, by which two wordes, he hath comprysed all that pertayne to the felicite of mans lyfe, and that that other philosophers coulde skarse declare in so many great volumes Epictetus.

hath he declared by these two wor-
des, (sustayne and absteyne) By the
fyrst worde we be taught, strongly
to beare aduersitie, & by the secõde
to absteyne from all vnlefull plea-
sures and pastymes.

Horace. *Naturam expellas furca, tamẽ*
vsq; recurret.

Thrust out nature with a croche,
yet wyll she styll runne backe a-
gayne. It is an harde thyng dout
les, to striue agaynst nature. A cro
ked bough of a tree, be it neuer so
muche dryuen an other waye with
a forke, or crotch, yet yf thou ones
take awaye the forke, anone it re-
turneth to ỹ owne nature & course
agayne. So in lyke wyse, yf man
contrary to his nature and bryng-
ynge vp take vpon hym an other
person ether for feare, or for shame
or for some other cause, let an occa-
sion be offerde, and anone he retur

neth

neth to his owne maners & nature.

Yf he hope that he shall not be espyed (sayth the Terence) agayne he commeth to his owne dyspositcyon and inclynacion: as he that seareth to committe offences not for anye loue he hath to vertue, but for fear of the staffe or swoorde, take me away the staffe or swoorde, and forth with ye shall se hym returne to his olde kynde. For assuredlye theyr kynde and natural inclinacyō (sayeth Pyndarus) can nether the craftye fore, neyther the wylde Lyon chaunge. For tame thou neuer so much the Lyon, he wyl styl returne to his natiue fyerselnes, neyther wil the fore by any meanes forget her naturall wylynes, be she neuer so much mekened and made tame.

Si spe rat for clā rursum ad ingenium tedit.

Pindarus.

Ouium nullus vsus, si pastor absit

There is no goodnes of shepe, yf

the shepherde be awaye. Seruaũtes do nothynge wel, wher ỹ mayster is absente. Scollers do no good, when the teacher is gone.

That commonaltye is nothyng worth, ỹ is not gouerned by thauthoritie of a prince. In sũma, where is an Anarchie & no Monarchie. I meane, where one hedde and ruler is not, but euery man as a lord doth what him lusteth, there is no thynge well done.

Parit puella, et iã simale adsit viro.

A yonge woman or wenche bryngeth lyghtlye forthe chyldren, although she be not halfe wel knowen of manne. The cause hereof is, that youth is muche more redye to conceyue then age. Semblably, a fyne wytte ỹ is redye to take anye thynge is taught anone, thoughe he hath but an euyll mayster. And so of all other thynges.

Non decet principum solidam dormire noctem.

It is not semynge for a cappytayne or ruler to slepe all the hole nyght. This prouerbe monysheth that vigilancye and busye reuoluynge of mynde doth moost of all become cappytaynes, princes, magistrates, & rulers, whiche sustayne so greate a burthen of busynesses vpon theyr shoulders.

Fœlix, qui nihil debet.

Happye is he that owethe nothynge. This prouerbe he shall fynde true and true agayne, which ones hath tasted what it is to be indebted. He that hath not tasted, let him rede Plutarche, and howe wretched a thynge it is to owe, he shal easely espye. For what is more miserable, then so ofte to be ashamed, so ofte to flee thy credytours syght, to hyde thy selfe, to lye, to dissemble

Plutarche de Vitandis vsuris.

semble, now lamentable to submit thy selfe, nowe to fall to entreatye, nowe openly to be called vppon in courtes, to be shunned, to be gased vpon, to be marked with the fynger as thou passest by, and shortlye to cõclude, not to be thyne owne mã nor vnder thyne owne power. For all these and with these manye other incõmodities doth debt bring with it. The Englysh prouerbe also testyfyeth: that he that goeth a borowynge goeth a sorowynge.

In magnis et voluisse sat est.

In great matters it euen sufficeth that a man hath wylled. Will otherwhyles namely in thynges that passe a mãs power, deserueth greate prayse and commendacyon although his enterpryse take not effecte.

Viri infortunati procul amici

The frendes of an infortunate person

person be farre of. whan fortune ones begynneth to fayle the, anone thy frendes are gone.

Venter auribus caret.

The bely hath no eares. when the belyes matter is in hande, honeste reasons be not admytted, ne herde

Præsentem fortunã boni consule.

Take in good woyth thy present fortune.

Qui e nuce nucleum esse vult frangit nucem. Plautus.

He that wyll eate the carnel oute of the nutte, breaketh the nutte. He that loke for profyte, maye not flee labours. This prouerbe therfore is agaynst ydle personnes wht che flee paynes, who be very well resembled to cattes by the englysh prouerbe sayenge thus. The catte wyll fysshe eate, but she wyl not her feete wette.

Obse-

Obſequiū amicos, veritas odiū parit

Flatery & folowyng of mēs mynd̄ getteth frēdes, where ſpeakyng of trouth gendreth hatred. Suche is now and euer hath ben the falcyō of the worlde, that who telleth the trouth, is for mooſte parte hated, and he that can flatter and ſaye as I ſay, ſhalbe myne owne white ſonne. Our Englyſhe prouerbe agreeth with the ſame. He that wyl in courte dwell, muſt nedes currye fabel. And ye ſhal vnderſtād that fabell is an olde Englyſhe worde, & ſignifieth as much as fauour doth nowe a dayes.

Omnia ſapientibus facilia.

All thynges be eaſy vnto wyſe men. There is nothynge ſo harde, but with prudent counſayle, maye be brought to paſſe.

Notare malа, optima.

In euell thynge knowen is best. It is good kepyng of a shrew that a man knoweth. For whan one is ones accustomed to a shrew or any other incommoditie, what so euer it be, it is no greke.

Multi te oderint, si te ipsum amas.

Many shall hate the, yf thou loue thy selfe. Undoutly, nothynge is more hurtfull to a man, then selfe loue is, neyther is it possible, but ȳ he must nedes displease mani, that pleaseth hymselfe & standeth best in his owne concepte.

Qui nimiū properat, serius absoluit

He that hasteth ouer faste, maketh an ende the later. Ouer much in nothynge is commendable.

Quando id fieri non potest quod vis, id velis quod possis. Terēce.

Whan that thynge can not be done that thou woldest, wyll that thou

thou cannest.

Boni pastoris est tondere pecus, non deglubere.

It is the parte of a good shepherde or pastor to sheare the shepe, and nat to plucke of theyr skynnes This prouerbe dyd Tiberius Cesar an Emperoure of Rome aunswere to certayne of his frendes, whiche counsayled hym to inhaūce the rentes and exaction of suche as helde of hym. Also Alexander kynge of Macedonie surnamed the greate, whan one aduertysed hym ỹ he myghte take farre greater tributes of the cyties that he had conquered, aunswered agayne on this wyse. I hate that gardiner whiche cutte of the herbes by the harde rotes: meanyng ỹ same thynge that Tiberius meaned. Thys prouerbe agreethe aswell vpon kynges & other magistrates as

as vpon Byshoppes, curates and all other ecclesiasticall ministers.

Aliquid mali propter vicinũ malum

Euyll betydeth bycause of an euyll neyghbour. What displeasures and inconuenyences come to honest men by the occasyon of euil neyghbours, not only hystoryes declare, but also dayly experience teacheth. Lorde God: what personages, what families, what cities, ye a, what realmes & hole coũtries, haue bene vtterlye subuerted and ouerthrowē by ỹ malyce of neyghbours. Agayne, on the other syde, nothynge is better, nothyng more commodyous, nor pleasaunt, than is a good and honest neyghboure, which thyng is elegantly declared by our Englyshe prouerbe, which speketh in this wyse. A nere neyghbour is better then a farre frende

Faber cõpedes quas fecit ipse gestet

The fetters ỹ the ſmith hath made let him were thẽ hĩ ſelfe. The prouerbe which cõmonly we vſe in englyſhe for thȝ purpoſe is this: ſuch ale as he hath brued, let hĩ drynke him ſelf. Uerely many there be whi che make a rod for theyr owne arſe

Polypi mentem obtine.

Obtayne ỹ minde of ỹ fyſſh called Polypus. By this we be admonyſhed according to ỹ time to faſhiõ our maners & to make our ſẽblãte & contenaunce which thing ỹ poete Homere ſemeth much to cõmẽd in Ulyſſes, whõ he named a perſonage of ſundry faſhions. The prouerbe toke ỹ originall & cõmẽcemẽt of ỹ nature of this fyſſhe, which as autours write, do oftentimes chaũge colours & namely in feare: for whã ỹ fiſhermẽ go about to take & purſue hĩ, he cleaueth faſt to ỹ ſtones & rockes in the ſea, & loke to what

ſtone

stone he cleueth vnto, he coũterfeteth & reſẽbleth ỹ colour of ỹ ſame in his body, to thend he ſhulde not be apprehẽded of ỹ fiſhermẽ. Now let no man thinke that by this prouerbe is taught foule & deteſtable flattery, whereby ſome men do bye their blãdiſhmẽtes & ſugred tong accõmodate them ſelues in al thinges to all men, or ỹ here is taught the viciouſe inequalitie of maners which the pocte Horace doth vtterly rebuke in his boke of ſermons, and which the writers of hiſtories do not in Catiline, & in Anedius Caſſius themperour, & to be ſhort holy wryte noteth in euery wycked perſone, ſayeng: that the fole chaũgeth as doth the Mone, whereas ỹ wyſeman accordyng to therenple of the Sunne cõtynueth alwayes one & like to hym ſelfe. For in Alcibiades a man may doubt whether

the thig be worthy of reprehẽsiõ or of prayse. Certes the dexteritie of his maners and wytte was no lesse gracyouse then wonderfull. Whiche played so the Polip, that at Athens he wolde pleasauntly geste, he wolde vse merye tauntes and skoffes, he wolde kepe goodly horses, and lyue mynionly and elegãtly. The same man amonges ỹ Lacedemonians was shauẽ, dyd were a palle, washed in colde water accordyng to their guyse. Amonges the Thracians he warred, & made good chere. And when he came to Tisaphernes he gaue hym selfe to deyntines, to softnes of liuing and to hawtnes of mynde accordyng to the maners of the countrie. But there is a certayne vngentle, hard and weyward symplycytye of the rude and vntaught people, which wolde haue euerye man lyue after

theyr

theyr owne fashyon, & condempne what so euer lyke not them.
Agayne, there is a certayne honest reason, wherby good menne other whiles folow other mens fashions lest eyther they shulde be odyouse, or at the lest waye do no good but rather hurte, or to thintente they mygh̄t bryng thē selfes or others out of great daūgers. As dyd vlisses beyng with Polypheme, in coū terfeytinge and dissimulyng many thinges, and amonges the woers of his wyfe playenge the parte of a Begger. Also as Brutus dyd, by coūterfettyng the foole. Dauid also, by faynynge hym selfe madde. Yea, & saynte Paule also thapostle by a certayne holy braggyng glorieth in him selfe that he vsed this godly wylynes, makyng him selfe of all sortes to all men to thintent to wynne all menne to his mayster

Christ. Finally with this laten prouerbe agreeth ỹ which is cõmonly in euery mans mouth in England whan ỹ art at Rome, do as they do at Rome. Albeit this Englyshe prouerbe is taken forth of a verse in latine, whiche is. *Cum fueris Romæ, Romano viuito more.*

Ignem igni ne addas.

Put not fier to fier. Adde not calamitie to calamitie leste beynge alreadye chaufked thou be yet more chaufked. Plato in his second boke of lawes forbyddeth chyldren the drinkynge of wyne vntyl they cõe to ỹ age of. xviii. yeares, lest yf the heate of the wyne shulde be added to the feruencye of the age, they shuld seme to commyt fyer to fier. This prouerbe is touched in Englyshe where it is sayde, that we ought not put fyre to towe.

Si crebro iacias, aliud alias iceris.

He

He that oftē calleth shal sumtyme throughe one chaūce and sumtime another. By this is signified that we oughte to assaye and tempte a thinge often & not to be forthwith wery nor discouraged thoughe at one tyme the matter frame not accordyng to our mynd & expectacō

Serere ne dubites.

Doubte not to plant. But this we be taught not to be wery nor slouthfull to ache we some suche thynges whereof no losse cōmeth but much profyte maye procede thoughe not presently, yet in tyme commynge. though not for our selues, yet at lest waye for our posteritie.

Vbi timor, ibi pudor

Where awe is there is shamefastnes. Unto this accordeth the sayenge of Therence. *Omnes deteriores sumus licentia.* We be all the worse by ouer much sufferaūce to do

what we luſt. And agayne we ſe ꝙ the moſte parte of men abſteyneth from tranſgreſſion of the lawe and enormities for feare of punyſhmẽt

Feſto die ſi quid prodegeris, profeſto egere liceat, niſi peperceris.

If on the holy daye ye make waſte ye maye on the worckynge daye go a beggynge: onles ye ſpare the better. This is the ſentence of the poete Plautus, wherby we be admonyſhed not to vſe exceſſe in fare ne yet in apparell, in ſolempne and feaſtful dayes as the commõ ſorte of people doth.

Ignaui vertitur color.

The cowarde chaungeth colours: where as the wyſe man & hardye feareth nothynge at al of ſuch thinges as the common ſorte of men dreadeth, no he feareth not death, but in an honeſt and iuſt quarel is mooſt ready conſtantly to hazarde his

his lyfe and all that he hath.

Minutula pluuia imbrem parit.

A misselyng rayne gêdreth a great weate. And as we commõly say in engiyshe: Many a lytle maketh a greate. This prouerbe also hath place where we declare ỹ a thinge whiche at the begynnynge is lytle groweth styll greater & greater.

Hostium munera, non munera.

The gyftes of enemyes be no gyftes. The opinion of them in olde tyme was, that amonges all other thynges men ought to obshue and marke of whome they receyue gyftes or presẽtes, for asmuch as those gyftes whicih come from thẽ that wolde vs no good, do oftentymes turne to our destruccion and vtter vndoinge, as by many exemples my author Erasmus confyrmeth. Neuertheles he calleth this opinion but a superstition, wyllynge vs

not withstandynge to marke dyly-
gētly what they be that wold giue
vs any thyng, seynge that the pro-
uerbes euen of holy scripture com-
maunde vs that we be not to lure
& careles of our recōciled enemie.

Finem vitæ specta.

Marke the ende of the life. The hy
storye howe the wyse Salon aun-
swered kyng Cresus, that no man
coulde be named happy, tyl he had
happely and prosperously passed
the course of his lyfe, is very com-
mon. And they that haue not herd
it maye reade it in my boke intitu-
led the Garden of wysedō. Where
it is at large declared. This pro-
uerbe also is confirmed by our eng
lysshe prouerbe, whiche sayethe:
At euen men shulde the fayre daye
praisen. As who shuld saye: before
night be come, we cā not praise the
fairenes of the daye, bycause there
maye

maye come in an houre, ỹ cam not all the day before. And euẽ so it is of mans lyfe.

Sub ipsius iudicio sorex parit.

The rat dyeth by vttering of her selfe. This prouerbe toke ỹ begin ning of ỹ propertie of this vermyn For the rattes be wonte to make a noyse much more thã mise do, & do more rũble about & make a noysõ cryeng while they knawe cãdelles endes or such other trifeles to whi che noyse many mẽ harkenig forth with though it be in ỹ darke night throwe at them and so kyll them. Semblably many men and womẽ there be which by theyr owne noyse and bewrayeng of thẽselues, seke theyr owne bande and destruction

Generasioris arboris statim planta cum fructu est.

The plante or grasse of a gen tle tree beareth frute anone: By thys is ment the pregnaunte

and noble wyttes be quyckly rype and bryngē forth good frute for ỹ common welth.

Non est cuiuslibet Corinthum appellere.

It is not for euerye man to arriue at Corinth. The occasyon of this prouerbe grew after ỹ mynde of some men of the harde and daūgerouse arriual at the porte of Corinthe. Other there be which referr thoriginall of this prouerbe to the faire Lais an harlot of great name which dwelt at the sayd citie of Corinthe. For this Lais, for the excellency of her beautie and her swete interteynment of her louers, gayned greate summes of mony, and very greate resorte was vnto her euen of the rycheſt and moſt noble personages of all Grece, but none was receyued, if he gaue not ỹ hyer and pryce that she demaunded.

Now

Now she asked an excedyng great quantitie of moneye. And hereof they say arose this prouerbe. It is not for euery man to arryue at Corinthe, forasmuch as he sayled thyther to Lais in vayne which could not geue her, her owne askynge. So that this prouerbe is of lyke sense with that oure Englysh prouerbe, whiche sayeth. Euery man may not be a lorde.

Sub omni lapide scorpius dormit.

Under euery stone slepeth a scorpion. This prouerbe admonysheth vs that we speake not rashely and vnaduisedly amonges captiouse & calumnious persons. For what so euer we touch it is to be feared ȳ they wyll byte it. Nowe certayne it is that ȳ scorppons be wonte in diuerse countreis beyonde the sea to lye lurkyng vnder stones, whiche stones so sone as a mā vnware take

take vp, forthwith he receyueth a wounde of the Scorpion.

Nihil Graculo cum fidibus.

The Jaye is vnmete for a fyddel, as who shulde saye, what make foles and vnlerned persones with good letters. For ỹ Jaye is a brid of a folysshe and ydlysum chatteryng and allo loueth assembles of such as be of the lyke kynde, by reason whereof though mutuall chatterynge the noyse is the more odyous and greuouse. On the other syde the fyddel, harpe, or any other musicall instrument requyreth silence and attent audyence. Aulus Gellius applyeth this prouerbe verye featlye to these grosse and rude men, haters of all humanitie and good letters, whiche be wonte to skorne all good lernynge and the studentes of the same.

Ita

Ita fugias, ne præter
casam.

So flee that thou runne not passe thy cotage. By this we be taught, that we shulde not so flee one vice that we runne unto an other. For some there be, whiche through the heat of fleing, ouerpasse also those thynges, where they myghte haue commodiously rested.

Flamma fumo est proxima.

The flame is next to the smoke This prouerbe teachethe vs that peryl and daunger ought in tyme to be fledde, and that he whiche wold eschue euyl, must first eschue the occasion of euyll, accordyng to our englyshe prouerbe. He ỹ wyll no hurte do, must do nothyng that longe thereto. As for exemple. He that wolde not be euyll corrupted

let

let hym absteyne from the compa-
nye of naughty personnes, he that
wyl not lye with hoores, let him ab
steyne from kyssynges and other
wanton intreteynementes.

Crambe bis posita mors est.

Crambe twyse sod is death. This
Crambe is a certaine kinde of wor
tes, or after the mynde of *Athaneus*.
Crambe in olde tyme was all one
with that which the latine men cal
Raphanus. And we call Radysshe.
Nowe this Crambe was in olde
tyme much vsed in feastes and bã
kettes, but if it were twyse sod it
was so lothed and abhorred, that
the Grekes made a prouerb on it.
For as often as they wolde signifi
a thyng agayne, and agayne repe-
ted not without tedyousnes & gre
uaunce, they sayde forthwith in
theyr langage. Crambe twyse ser-
ued is death.

Sepe

Sæpe etiam ſtultus fuit opportuna locutus.

Oftentymes euen the fole hytteth the nayle on the head and ſpeaketh thynges in place. This prouerbe therfore admonyſheth vs not to reiecte ne deſpyſe an holſome and ryght ſentēce ſpoken otherwhiles out of a rude felowes mouth.

Silenty tutum premium.

There is a ſure rewarde of ſilence For verely by ſcilēce no mā offendeth, but by ſpeakīge oftētymes. Our enGlyſh prouerbe ſayeth. In lytle medlyng lieth greate eaſe.

Salem et menſam ne prætereas.

Paſſe not ouer ſalt & the table, as who ſhulde ſaye, neglecte not the company of frendes, or breake not the lawe of amitie. For with theſe thynges in olde tyme were frendes reconciled, and kept mutuall

feastes & banketes one wt another

Dyfacientes adiuuant.

The goddes do helpe the doers. Hereby is meint, that the heauenly power is an ayde and helpe not to loyterers and ydle persons, but to labourous and paynefull folke and such as put to their owen good wylles.

Non omnino temere est, quod vulgo dictitant.

That which is in euerye mans mouthe, is not spoken wt out cause By this prouerbe we be taught to be very ware and circumspect that we runne not into the speche of the people through our vndiscretenes though it be without iuste cause & falsely. The Englyshe prouerbe sayeth thus: It is lyke to be true that euery man sayeth.

Domum cum facis ne relin-

quas.

quas impolitam

When thou makest an house leaue it not vnfynyshed. By this we be bydden that what so euer matter or offayres we ones begynne we bryng the same to a perfecte and full ende.

Heroum filij noxæ.

The chyldrē of most renowmed & noble personages be for most part destructions to a common wealth. Verely our elders haue obserued from tyme to tyme that ỹ chyldrē of most excellent & wyse men haue growne much oute of kynde from the vertues and prowesse of theyr progenitours. And therefore Demosthenes imputed this thing to a certayne fatal destenie. Also Elius Spartanus setteth forth this matter with many exemples, declaring ỹ commōly it cōmeth to passe, that such personnes as be notable and

excellent eyther in vertue, in lerninge, or in the gyftes of fortune haue eyther had no chyldren at all, or els haue left such behynd them, as it had bene better for the commen welth they had dyed with out chyldren. Fynally our commō Englyshe prouerbe sayeth, that the wyseste men haue mooste foles to their chyldren.

Domesticum thesaurum calumniari turpe est,

It is a foule thyng for a man to slaunder the treasure or thinges of his owne house. We haue a verye prety prouerbe in Englysh which we vse in ỹ same sēse. It is an euil byrde that defyleth her owne neste

Nostris ipsorum alis capimur

We be taken w̄ our owne fethers This prouerbe ryseth of the fable that sheweth howe the Egle which

was

was stryken through w̃ an arowe, whan she saye the arowe made of byrdes fethers wherewith she was woũded, sayd. We be now caught not of others, but euen of our owne fethers. It is applyed vpon them whiche mynystre thoccasyon of theyr owne myschiefe and trouble lyke to the englysh prouerbe: hath made a rod for his owne arse.

Neq; mel, neq; apes.

I haue neyther hony, nor bees. As who shulde saye: I haue no honye bycause I haue no bees, nor wyll not take the paynes to kepe and abyde the bytynge and stynging of them. To this agreeth that is commonly sayde. *Dulcia non meruit qui non gustauit amara.* That is to saye, he hathe not deserued ỹ swete, whrche hath not tasted the sowre. Also an other prouerbe saith. The cat wold fysshe eate, but she wyl not her fete

weat.

Tussis pro crepitu.

A cloke for the rayne. The latyne prouerbe rose of them which with a lowde coughe or hem hyde and dyssemble theyr fartynges, which kynde of people euen this day not without great laughter be found out. And it may be applyed vpon hym whiche couereth his fault or frayltie with some other thynge. As yf a man beynge taken in the house of a fayre womanne whiche hath no good name, sayneth that he came thyther to haue a shyrte made of her, or for other affayres. This is a clooke for the rayne.

Fertilior seges est alieno sæpe in auro

The corne in an other mans grounde semeth euer more fertyll and plentyfull then doth oure owne. By

this

this is noted the lyghtnesse, newe fangelnesse and constancye of mā-kynde which esteemeth euē straūge thynges better then his owne.

Fecem bibat, qui vinum bibit.

He that hath dronke the wyne let hym dryncke the dregges. He that hath had the vse and fruicion of the swete, let hym be contente to take some parte of the sowre.

Tecum habita.

Dwell with thy selfe: That is to saye, measure thy selfe by thyne owne substaunce. And knowynge aswell thy vyces as thy good qualytyes, behaue thy selfe in euerye thynge accordyngly.

Tuo te pedamento.

Measure youre selfe by youre owne fote. The paynters and carvers of ymages holde opynyon

that the iust measure of euery man consisteth in seuen of his owne fete By this prouerbe we be therefore warned that we dylate not our selues beyond our cõditio.1 and state, neyther yet esteme our selues by ỹ prayses of flatterours, or opinion of the people, or by fauoure of false fortune, but only by our prope & true qualities.

Non videmus manticæ quod in tergo est.

We loke not what is in the wallet behynde. Esope the wryter of fables feyned that euery man & woman hath a wallet whereof the one parte hanged before vs on oure brest, and the other behynde vs on oure shoulders. But into the syde which hangeth before our eyen we put other mens faultes, and oure owne faultes we put in the part behynde. By this he sygnifieth that

we

we wyl easely espy faultes in other mẽ, but at our owne we be wont to wynke. And accordyng to the euangelical prouerbe, we can se a mote in other mens eyes, where in oure owne we can not espye a greate beame.

Intra tuam pelliculam te contine.

Kepe you within your own skynne The fable out of whiche this prouerbe is thoughte to be taken is this. A certayne Asse beynge wery of his owne state, and enuyeng the hygh state of the lyon, had gotten I can not tell where a lyons skyn & gat it vpon his backe, and so for a certayne season was esteemed and taken for a lyon in dede, tyll at last after he was espyed to be an Asse & so knowen of the men of the countrey, he was not onelye laughed to skorne & shake out of the straunge

and bunnete skynne, but also was all to beaten of the paysantes tyll he groned agayne. This good gat the asse bycause he wolde not kepe hym in his owne skynne. So we be admonished that forgettyng oure owne state & powers we go not about higher thinges than apertayneth to our habilite. Let euery mã obserue & try hym selfe whereunto he is naturally inclined and disposed. For surely he that is cõtrari to his allottement & callynge wyl sethym on great thinges, must nedes be espyed and so be throwen downe agayne to his great confusyon.

Diuina veritas.

In wyne is trouthe. Wherfore large drynkynge and especyally of wyne taketh awaye the cloke and dyssymulacyon of mans mynd

and

and what so euer lyethe hydde in the breste, it bryngeth to lyghte. Furthermore Plynye a great lerned man wryteth, that wyne so muche bewrayeth the secretes of the mynde, that there haue been menne whiche in theyr large and merye drynkynge haue vttered theyr owne bane and destruccion. Oure common prouerbe agreeth hereunto whiche sayeth. Children, drunkers, and fooles, can not lye.

Omnia idem puluis.

All is one selfe duste or asshes. From earth we came, and to earth we shall. Yea the scrypture sayeth that asshes we be, and to asshes we shal reuerte. Now amonges asshes or dust I pray you what great difference is ther? How wyl ye discerne the asshes of a kyng, of an

Empe-

Emperour, of a Duke, of a greate byshop from the Ashes of a cobler yea of a begger.

Currus bouem trahit.

Ye set the cart before the horse. This prouerbe hath place in thyn ges done prepostrously, cleane contrarily, and arsy versy as they say. As for exemple, if a wyfe wold rule her husbād, if the scolar wolde teache his mayster, if the commons wolde tell theyr prynce, what he had to do, finally if the affectiō or sensualite wolde guyde reason, as alake for pitie in these cases and in many other more it is ofte sene.

Ad equis ad asinos.

Promoted or descēded out of ỹ hal into ỹ kytchē. This is, where a mā is brought trō a better state, study, office, or kynd of lyuyng to a worse

Bipedum nequissimus.

The starkest knaue that goeth on two legges. This is spokē of a very euyl disposed person and which in lewdnes passeth the very brute beastes.

Canis vindictam.

A dogge hath a day. There is non so byle nor symple a person but at one tyme or other may auenge hi selfe of wronges done vnto hym. wherfore it is a wyse mans parte to comtemne no man.

Ante victoriam encomium canis

Ye triumphe before the byctorye. Such there be not a fewe whiche glory of thiges to sone, before they haue fully brought thē to effecte.

Velocem tardus assequitur

The slowe ouertaketh the swyfte The poete Homere wryteth howe haltyng Vlcane, what tyme he suspected his wyfe Uenus to haue vsed

sed in his absence ouermuch faint liariti w̄ Mars, inuēted this craft and polycye to take them togyther with the maner. He made by hys craft lytle prayve chaynes so subtyll and fyne, that they could not be well espyed, with whiche chaynes after that he hadde ouerspred his bedde, he made as thoughe he shulde go forthe vppon some busynes, and so departed. Forthwith Mars and Uenus be gottē to the same bed togither after theyr accustomed fashyon. But anone whyle they were euē in ỹ myddes of their dalyaūce, & the more they ruffeled the more they wrapped thē selfes in bondes, so sodenly Uulcan her husbande returneth, and takynge them in the maner callethe all the gods to wonder vpon thē. Thus Mars which was counted ỹ swiftest and most hardye of al, was by

Uulcan

Vulcan which was halt and lame caught through pollicie and craft
Intempestiua beneuolencia nihil a simultate differt.
Unseasonable frendshyp differeth lytle from enmytie. Many ther be which while they studie to do a mā good do hym much harme, or other wise be molest and grettouse vnto hym forasmuch as they haue no respecte ne consideracyō of the tyme.
Leonina societas.
The felowshyp of a lyon. For the declaracyon of this prouerbe I muste reherse vnto you a fable of Esope which is this. The Lyon, ye Asse, and the foxe entred into a certayne felowshyp togyther, so that what so euer they shulde take in huntynge, shuld be deuyded amonges them. When nowe they hadde gotte a good praye, the Lyon bad the Asse to make partition betwene them

them. The Asse beynge but a blut and dull beast deuided the boty in to.iii.egall partes. Whereat the Lion beyng sore displeased & angrye, that he had no better portion than the rest, runneth vpon ỹ asse and teareth hym in peces. Whiche done and the fox only beynge lefte behynde, he commaundeth hym to make perticiõ a new. The fox assigned well nere the hole praye to the lyon, leauynge to hym selfe a very lytle porcion. Ye mary (quod ỹ liõ) I can the good thanke, thou hast made a wonderouse good & ryght portion who taught the this waye to deuyde: The fox aũswered. Verely syr lyon quod the fox, that did the calamitie of the asse. By thys we be taught not to entre into societie with our betters, or if by negligence or casualtie we do, that we do accordynge to the exemple of the

fore

fore departe with some portion of our owne ryght vnto them, lest we lose lyke and all togyther.

Non bene cum socijs regna Venus á manent.

Loue ne lordshyp, wol no felloshyp that is to saye. The nature of man or woman is suche, that lyke as he or she can not abyde any other to loue the same persõ that he or she loueth. So also he can not wel indure in his hert, an other to be ioyned with hym in imperie or gouernaunce, but coueteth aswel in the one as in the other to be alone.

Da mutuum testimonium.

Clawe me, clawe ỹ. Beare witnes with me, and I wyll beare witnes with the. But against these sortes of persons, which be wont to beare recorde one with an other, we haue an other proper English prouerbe to cast them in the teeth with, and

to elude theyr mutuall testimonie when we aunswere agayne, & say, Aske my felowe if I be a theefe.

Mutuum Muli scabunt

One moile claweth an other This is of lyke sence with that before.

Ferrum ferro acuitur.

Yrõ whetteth yrõ. This prouerbe of Salomõ is also of the same signification with the other before remembred.

Aequalem tibi vxorem quære.

Mary thy lyke. What incõueniẽces procede of vnegall mariages, as when the olde persone marieth with the yonge, the poore with the ryche, the ignoble with the noble, who seeth not?

Spartam nactus es, hanc orna.

Ye haue gotten the coũtrie of Lacedemon, nowe se ye employe your studie to adourne and furnisshe the same. This prouerbe teacheth vs

that

ỹ what so euer ministracion, offyce house, lãde or prouince we chaũge to obteyne or come by, we shuld ap plye & accõmodate our selues to ỹ same, & beare our selues accordig to ỹ dignite therof, & go no further. Let the priuate persone do as be= commeth a priuate person, and not medle with prynces matters. Arte thou a courtier: then play the cour tier. Art ỹ a curat or persõ exercise the offyce of a curate. If ye be a byshoppe, do as apperteyneth to a byshop. If ye be a iudge, shewe youre selfe neyther frende nor foe but a iudge. Finally let euery mã be contented with his allottemẽt. For lyke as a skylfull pilote or go uernoure of a shyp in euerye tem= pest, playeth the good pilote, so in lyke maner a wyse man in all sta= tes and fortunes, beare hym selfe wysely. Thou haste the worlde at

wyll, goodes, and landes plentifully, administre them prudently and wisely. Thou hast it not, vse ỹ commodities of pouertie. Thou haste lernynge, vse it, to lyue well. Thou hast it not, bexnat thy selfe goodnes suffyseth for the obtaynynge of euerlastyng helth. The olde paynters paynted Venus in suche sorte that with her feete she trode vppon a snayle, signifyenge that a good housewyfe oughte to kepe at home & go lytle abrod, for asmuch as her office cõsisteth within the house. Now, that a lytle wel furnished is better then a greate deale vnfurnished and neglected declareth also ỹ english by worde whiche sayeth in this wyse.

A lytle house well fylled (
A lytle groũde well tylled (is best
And a litle wife wel willed. (

Canes timidi vehementis latrant.

Feare-

Fearefull dogges do barke the so rer. Great braggers commõly be least fyghters, & most cowardes euen as the mooste barkyng dogges be for ỹ moste parte lest biters

Dulce bellum inexpertis.

Batell is a swete thynge to them that neuer assayed it. He that lysteth to knowe more of this prouerbe, let hi go to Erasmus which handleth in his Chiliades this prouerbe both ryght copyously & also eloquent.

Domũ quodcunq; dat aliquis proba.

What gyft so euer one gyuethe the allowe it, and take in worth. A gyuen horse (we saye) maye not be loked in the mouthe.

Cura esse quod audis. Horace.

Se thou be that thou arte reported and borne in hande to be. Rych men for the mooste parte are pray-

sed of the poore & called wise, iust, honest, lerned, godly, and all that good is. Now Horace byddeth thē loke & put theyr diligence, ỹ they become suche persons in dede, as they beare thē selues bruted and borne in hande.

Mulierem ornat silentium.

Silence garnysheth a woman. Assuredlye there is no tyre, no apparayle ỹ better becōmeth a woman then silence. Whiche thynge also the Apostle Paule requyreth whyle he forbyddeth women in ỹ churche or congregacion to speake but wylleth them to aske theyr hus bādes at home, yf they be in doubt of any thynge.

Quod opus non est, asse carum est.

That nedeth not, it is to deare of a fardynge. Cato (whiche is thauc- Cato.
tour of this prouerbe (amonges

bis

his other preceptes and lessons of husbandry teacheth the husbande man to be a seller and no byer, and to bye onely suche thynges as he muste nedes vse. For suche thynges, quod he as thou nedest not be ouer dere of a farthynge, as who shulde saye, be a thynge neuer so chepely bought, yet it is deare, yf it be not necessary.

Grata breuitas.

Shortnes is acceptable. Vnto lyttel thynges is a certayne grace annexed. Some thinges do please mē by reason of the greatnes and quantitie. Agayne there be other thynges whiche euen for that very cause be acceptable & had in price bycause they be lytle. The englysh prouerbe is thus pronounced. Short and swete. The grace of briefnes.

Non est beatus esse qui se nescit

He is not happy that knoweth not hym selfe happy,

Ennius *Amicus certus in re incerta cernitur*

A frende certayne is espyed in a thynge incertayne, that is to saye, in aduersitie, where a mãs maters are inconstant, doubtfull, & full of daũger. And therefore yf thou wil do wel, do as the englisch prouerbe byddeth the. Proue thy frende, ere thou haue nede.

Terẽce. *Auarus nisi cum moritur, nil recte facit.*

A couetouse man doth no mã good but whã he dyeth. They that giue them selfes only to the hourdynge vp of money, be profitable to no body whyle they lyue. Only theyr death bryngeth pleasure and profyte to theyr heyres and executours.

Sapiens sua bona secum fert.

The

The wyse man caryeth aboute with him his goodes. By this is signified that those onely be ī dede and truely ours which be within as learnyng and vertue.

Nihil ad Permenonis ſuem.

Nothynge to Parmenões ſowe, occaliõ of this prouerbe was this: There was a certayne man called Permeno who was of that ſorte of men which alſo in our tymes be wonte ſo featlye to counterfayte & repreſente ſondry voyces aſwel of men as of beaſtes, that they that herde him and ſawe hym not, wold haue thought them true voyces & not coũterfayted. In which kynde of paſtyme there be many that delyte excedyngly muche. This Parmeno then as he was by this feate and qualitie verye acceptable and pleaſaunt to the people: ſo his tame and brute for his excellency in

this behalfe dyd not a lytle florisshe aboue the rest. Wherfore whan dyuerse other for gaines sake studied to coũterfayte the same, & to re-
presente the gruntynge of ỹ sowe, as dyd Parmeno, anone ỹ people were wonte to crye. Wel done, but nothyng to Parmenos sow. Nowe a certayne wyttye felowe, espyeng that the iudgement of the people proceded rather of Imagynacion thã of trouth, and caryeng vnder his clothes a very pygge in dede. hyd him selfe frõ ỹ peoples sight as ỹ maner was. Forthwith ỹ pygge cryeth. The people thynkyng it to be but a coũterfayte boyce, began accordynge to theyr maner to crye Tush, what is this to Parmenos pygge? Here the felowe bryngyng forth out of his clothes the verye pygge in dede, and openlye shewynge it to them all, dasshethe their foolysshe

foolysche iudgmēt. Assuredly suche a fonde beast is ỹ people, that the thynge ỹ they ones take into their heades, be the contrary neuer so apparant, they stykkelye vpholde.

Amicorum omnia sunt communia.

Amonges frendes all thynges be cōmune. The authour of this prouerbe is Pythagoras an auncient Philosopher. Neyther did he only speak it, but also brought in such a certayne communion of life and goodes, as Christ wolde haue vsed amonges all Christians. For as manye as were admytted of hym into the felowshyp and company of his doctryne, al the money & substaunce they had: they layde it together, whiche thyng not only in worde, but also in dede was called *coenobium*. Certes, this communyon of those Heathen Pythagorians Pythagoras,

gorias reſẽbled much better that communyon vſed in the primatiue churche amonges the Apoſtles, than dothe eyther our Monkry at this daye, or the wycked Anabaptiſticall ſecte, whiche wyll haue no Rulers, no order, but whiche go aboute to diſturbe the hole world with horrible confuſion.

Amicitia æqualitas, amicus alter ipſe.

Frendſhyp (ſaieth Pythagoras) is equalitie, & all one mynde or wyll, and my frende is as who ſhuld ſay an other I. He pronounced alſo many Enygmata or Symboles, of which, I inted of ſome to make here a brefe reherſall.

SYMBOLA ALIQVOT Pithagoræ.

Ne guſtaris quibus nigra eſt cauda

Taſte not (ſayde Pythagoras) of thynges

thynges that haue blacke tayles, that is to saye, medle nat w naugh tye felowes & suche as haue blacke and diffamed maners.

Stateram ne transgrediaris.

Ouergo not the beame or balaun=ce. That is to say, do nothynge be=syde ryght and equitie.

Cœnici ne insidias.

Syt not vpon the measure. Eras=mus thynketh that by this darke sentẽce is meant, we shuld not lyue vpõ the measure or diete gyuẽ vs at other mẽs handes, but that eue=ry man by his owne industrie, and labour ought to seke hym goodes where by he maye leade a clene & honest lyfe, and not by slouthfull=nes to haunte ydelnes and other mẽs meate. For it is the fashion of a flatterer and parasyte to lyue of an other mans trencher, & to haue no honest facultie where by thou

mayest

mayest lyue of thyne owne.

Ne cuiuis porrigas dexteram.

Holde not forth thy hande to euery man. He meaneth we shuld not vn adiuysedly admyt euery bodye into our frendshyp and familiaritie.

Arctum anulum ne gestato

Weare no streyght ryng. As who shulde saye, cast not thy selfe into bondage or into suche a kynde of lyfe from whence thou canneste not afterwarde wynde out thy selfe.

For who so euer weareth on his fynger a narowe & straygh ryng in maner layeth bandes on hym selfe, and imprysoneth hym selfe.

Ignem gladio ne fodito.

Dygge not fyer with a swerde.

Here Pythagoras meaneth (as Plato expouneth) ỹ we shulde not labour in vayne to go aboute the thing, ỹ in no wyse can be brought to passe.

Corne edito.

Eate not thy herte (that is to saye) consume not thy selfe with cares and thoughtes of worldlye thinges, for that eateth and gnaweth a mans herte.

A fabis abstineto.

Absteyne from beanes. There be sondry interpretaciõs of this symbole. But Plutarche and Cicero thynke beanes to be forbydden of Pythagoras, bycause they be windye and do engender impure humours, & for that cause prouoke bodely lust.

Cibum in matellam ne immittas.

Put not meate into a pyspot. Plutarche expouneth this sayinge thus. Caste not good sentences into the mynde of a wycked person. So that it is al one in effecte with that sayeng of Christe. Cast not perles

Mat.7. perles afore swyne. For spethe is the meate of the mynde. But this meate is corrupted and doth putrifye, if it fal unto an unsoūde mynde Unto this loked the poete Horace where he sayeth. Onles the vessel be pure, what so euer thou powrest into it, it wareth sowre.

Ad finem vbi perueneris
ne velis reuerti.

When thou comest to the ende, turne not backe agayne. He monysheth vs, that whan oure tyme is come, and when we haue runne our course, so that we must nowe departe this wretched worlde, we then drawe not backe agayne desyrouse to begyn our lyfe a newe.

Tollenti onus auxiliare, depo
nenti nequaquam.

Helpe the taker of a burthen, but not the layer downe. As who shuld saye

saye. Further suche as labour to attayne to vertue, but suche as be slouthfull & lay downe all honeste labours, helpe not.

Per publicam viam ne ambules.

Walke not by the hyghe waye, ꝑ is to say, as S. Hierom expoũdeth it. Folowe not the errours of the people. For it is not possible, that those thynges whiche be best: can please ꝑ most parte of folke. This precepte of Pythagoras is not muche disagreynge from the Euã gelical doctrine of Christe, whiche monysheth vs to flee the broade & wyde waye that the moste parte of men walke in, and to entre into the narowe and streyght waye whiche is lytle beaten, but leadeth to immortalitie and lyfe euerlastynge. Hiero. Mat. vii

Aduersus solem ne loquitur.

Speke not against the sun: that is to saye, Stryue not agaynste ma-

nikeste and euidente thynges. For the thynge that is apparant, and whiche no man denyeth: we call as cleare as the Sunne.

Hirundines sub eodem tecto ne habeas.

Kepe no swalowes vnder the same roufe of thy house. That is to say. Bryng not vp, neither kepe thou company with suche as in thy prosperite seke thy frendeshyp, but in aduersitie or whan they haue their desyre, forsake the. The swalowes propertie is, in the spryng tyme of the yere to repare to a mans house and vnder his roufe to nestle, but so sone as she ones hath brought vp her yonge, whan it is towardes wynter: anone she forsaketh his cõpany without any thãkes gyuyng or good tourne doynge for harborynge and lodgynge of her. Suche vnkynde byrdes or rather beastes

beastes there be not a fewe in the worlde, whiche neuertheleſſe, tyll they haue obteined theyr pray that they hũt for, pretẽde to beare moſt hartie and entier loue vnto the. But the ende declareth all.

Panem ne frangito.

Breake not breade. Here he admonyſheth vs (layeth Eraſmus) that we breake not amitie or frendſhyp which thyng is ſignifyed by bread. For in olde tyme it was the maner to ioyne frendeſhyp by eatynge together of bread. And therfore alſo Chriſt our capitayne and ſauioure by diſtributyng of breade dyd ſtablyſh as it were cõſecrate perpetuall amitie betwene his diſciples and folowers. Wherfore whẽ Pythagoras cõmaũded his diſciples not to breake breade, he meant not that they ſhuld not breke ỹ breade whiche they dyd eate, but ỹ thyng

whiche by breakynge of bread in thole dayes was vnderstande that is to wyt, a sure and perpetuall amitie and loue betwene thẽ selues what shall I say: Christẽ men be in dede breakers, but no eaters of this breade that Pythagoras speaketh of. What discorde, what contencion, what mortall hatred, is betwene Christians, it wolde make a true Christen mans harte blede to se. And yet Christ w a farre greater solẽnitie taught his dyscyples this concord, thẽ euer Pithagoras dyd. At a solemne souper the night before his departure oute of thys worlde from vs, he toke bread, and thankes geuen, brake it and sayde to his disciples, take, eate, this is my bodye, whiche is betrayed and broken for you. This do ye in remembraunce of me &c. Lo with how expresse & lyuely a sacramente

Mat 26.
Mar 14.
Lucc. 22.
1 Cor. 11.

he

he hathe incorporate vs into hym
selfe. He maketh vs all one with
him, yea and all one togither with
in our selues. And yet settyng this
moste sacred Symbole and sacra-
ment at nought, by malice and dis
corde we disseuer our selues one of
vs from an other, yea & cõsequente
ly from hym that thus in his owne
bodye hathe knytte vs together.
Is not the breade (saith S. Paul) 1. Cor 10
whiche we breake the partakynge
of the lordes body? For we beynge
many be one breade and one body.
We be al partakers of one breade
and of one cuppe. Christ hym selfe
speakyng of Judas who vngent
lye betrayed hym sayde. He that ea
teth breade with me hath lyfted vp
his hele ayenste me. I praye you
do not we Christẽ mẽ (at leaste we
which wyll so be called) expresse &
resemble Judas? yearlye by this

solemne sacrament we be incorporate in Chryst, we be partakers of his body, we eate ỹ mistical bread This in outwarde apperaunce is a symbole and argument of an excedynge vnitie and brennyng charitie. But inwardely bery Judasles yea and outwardly to, we lyfte vp our heles, we kycke, we spurne ayenste Christe. Wherfore to retourne to my purpose we be breakers and not eaters, or (to speake more truly (we be vnworthy eaters of this mistycal breade not discernynge the lordes bodye. And for this cause I meane for the prophanacyon of this sacramente no doubte the terrible thretenynges that Paule speaketh of, be come vpon vs. Many of vs be weake and many sicke.

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FINIS.

cedemon, nowe se ye employe your studie to adourne and furnisshe thee.

He that climbs where nothing hangs
And gripes where nothing grows.
And loves the Love that
Loves not him -
Against the Stream sure rows.

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